

MOODY MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE

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April, 1940



From
President



To
Instructor



To
Student
Body

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MOODY MONTHLY

APRIL, 1940

EDITORIAL NOTES

The apostle Peter gives us the method God used in the production of the Old Testament when he wrote, "Men spake from God, being

The Holy Spirit and the New Testament moved by the Holy Spirit" (II Pet. 1:21, R.V.). This in itself is a sufficient guarantee of that section of the Bible, but what of the New Testament? Christ anticipated this kind of question by telling the disciples of His provision for an authoritative and authentic completion of God's revelation.

There are four elements in the New Testament—history, doctrine, Christian living, and prophecy. In John 14-16, Jesus, in speaking of the coming of the Holy Spirit, mentioned specific tasks of the Spirit in connection with these four things. The statement to the disciples that the Holy Spirit would bring all things to their remembrance (John 14:26) assures the accuracy of the historical record in its pages. Doctrine and duty are cared for in the promises, "He shall teach you all things" (John 14:26), and "He will guide you into all truth" (John 16:13). The prophetic utterances of the New Testament have this seal, "He will show you things to come" (John 16:13).

How glorious the provision for a full, final, and completed revelation! God has spoken! Let us give heed!

* * *

Much has been said recently in secular periodicals about the lack of a message in the pulpit of our day. The late Bishop Ryle once gave a notable summary of the kind of preaching which shook England at the close of the eighteenth century. Wesley and Whitefield were the leaders, but a host of lesser known preachers followed on to preach with power the identical gospel of Wesley and Whitefield. Historians admit that the life of English society from top to bottom felt the impact of that preaching.

Preaching with Power Bishop Ryle's great analysis will be reproduced in the MOODY MONTHLY next month under the title, "A Ministry of Power." We urge you to bring it to the attention of ministers everywhere. Here is just one quotation from the forthcoming article:

"They preached fervently and directly. They cast aside that dull, cold, heavy, lifeless mode of delivery, which had long made sermons a very proverb for dullness. They proclaimed the

words of faith with faith, and the story of life with life."

* * *

It is safe to say there is more of a stir concerning Christ among the Jews today than for a century or two. There is encouraging news from Jerusalem of the conversion to Christ of an assistant rabbi in the orthodox group.

Signs of Jewish Awakening

Many of our readers will be acquainted with the recent work of fiction entitled, *The Nazarene*. Personally, we have never cared for fictional presentations of our Lord's life, and believers will probably find little in this book. But Jews, and especially those of orthodox persuasion, are devouring the book, and it looks as if the work of fiction is creating a desire to read the New Testament to see how Jesus is portrayed there.

Here are two quotations which indicate what is going on. The first one is translated from Yiddish, *The Daily Jewish Courier*, Chicago. In an article entitled, "Contemporary Jewish Problems," the writer says:

"It is a fact, however, that since its appearance *The Nazarene* has become a regular fixture in nearly all Jewish circles. He is being talked about and spoken of in Jewish homes. He is being discussed from temple and synagogue pulpits. He has already begun to infiltrate into the modern orthodox synagogues. . . .

"I had occasion last week to visit a number of Jewish homes, stores, and offices, and everywhere I found *The Nazarene* displayed openly and boldly upon Jewish tables or in book cases, standing between *Maimonides* and the *Gaon of Vilna*. . . .

"The danger is great in that *The Nazarene* by its power of word artistry might confuse the minds of Jewish readers who will of themselves begin to revise the Jesus trial, and such revision will easily lead toward a Christian rapprochement, toward a Jesus deification, and then no barrier will be left against conversion. . . ."

A Jewish paper printed in English (*The New Leader*, New York) says:

"Some years ago, Giovanni Papini, author of *The Life of Christ*, pleaded for a 'living book, to make Christ more living, to set Christ the ever-living with loving vividness before the eyes of living men, to make us feel Him as actually and eternally present in our lives.'"

"We dismissed him cynically. We had too much faith and hope in the future to be in need of a miracle. Our imagination was stirred by a 'modern utopia,' a 'great experiment' that was

to have paved the road toward a new world over one-sixth of the globe. At last, we said, the philosophic speculations of Plato, the dream of the Chartists and Utopian Socialists of a society based not on profit and exploitation but on freedom, brotherhood, and human co-operation has achieved concrete results.

"Christianity has preached these things for centuries, but failed to accomplish them.

"Today, less than two decades later, we have reached that point of spiritual emptiness when we are ready to accept a miracle, any miracle. For how else is one to explain the rapture and ecstasy with which Sholem Asch's *The Nazarene* was greeted by our critics?"

"We laughed at and rejected Papini's *Life of Christ*, but are ready to accept Sholem Asch's *The Nazarene*, which is after all only another version of the life of Rabbi Yeshua of Nazareth who was born in Bethlehem and died on Golgotha two thousand years ago."

It is time to pray for and reach out the hand to our Jewish neighbors.

* * *

These letters speak for themselves:

"Dear Editor:

Pulpit English "As a young minister of the gospel and without college training, I would like to know what is meant by correct speech in the pulpit. After reading Kenneth L. Miles' idea of speech in the January issue of the MOODY MONTHLY, I wonder how many of the average people who sit in our churches understand the words I have underscored. I believe in giving your best to the Master, but to preach over the heads of my congregation is not my way of presenting salvation to unsaved people.

"I would far rather preach in so-called 'slanguage' to people who are sinners and can understand, than to preach with the greatest eloquence and the longest words in the English language. "Yours in His service."

"Dear Mr.—

"You are a young minister, and I would be, from your point of view, probably, an old man. Will you please allow me to write in fatherly fashion? Your letter is not at all an answer to Mr. Miles' article. No doubt you think your closing paragraph is a bit heroic. I am quite sure Mr. Miles would agree with you, and I am very sure I would. But that is not the choice to be made. It isn't necessary for a man to use the words you have underscored, in the pulpit, but to my mind any man who is so intellectually lazy that he wouldn't acquaint himself with these words doesn't have the right to preach in any pulpit. The pulpit language of a man is one thing; his understanding of

proper English, and a wide knowledge of words, are quite another.

"You speak of the danger of preaching over the heads of a congregation. Have you ever thought of the danger of preaching under their feet? No man should try to preach to the highest culture in his congregation, nor should he bring it down to the level of the most ignorant. He should preach for the average, and that means the educated as well as the unlearned.

"Now, my young friend, this letter will probably sound a bit severe, but it is written with a sincere desire to help. No man has to have a college education to be a preacher. But a man does have to have a measure of education, even though that is self-derived, and any man can get it if he will. It means work, hard work, reading and writing, rereading and rewriting.

"Have you ever thought of what you are up against in the way of competition? There was a day when the preacher was the best educated person in the community, but nowadays even in the most rural settlements high school graduates are almost in the majority. Then think of the periodicals published and read, and think of the wide reach of the radio, and the vocabularies of the speakers heard by common people almost daily by way of the air. My dear brother, there are not very many ministers in danger of preaching over the heads of their congregations!

"Please do not feel this letter calls for any kind of a reply. I do not propose to argue the matter further, nor do I expect you to admit you are wrong. If only you will feel, down deep in your heart, that there is something to be said along this line, and if only as a young preacher you will be spurred on a bit to earnest study, and a sincere effort to improve whatever you have, for the glory of the Lord, I'll be satisfied. And may God bless you in all your work now, and in your preparation of life for a more useful service tomorrow.

"Yours in Christ."

"Editor, MOODY MONTHLY

"Dear Sir:

"I read the article, 'Correct Speech in the Pulpit,' with great interest and satisfaction, and have wondered why this subject has not been agitated before. The author handled the subject most excellently, but I fear his article will not be as effectual as it ought to be unless it is followed by a chapter definitely pointing out in detail some of the glaring defects that characterize many sermons from pulpits and microphones. I have in mind two preachers who ride the word 'going' to death in such phrases as, 'I'm going to tell you something,' and 'I'm going to come and preach, etc.' Think of it, 'going to come'! These same preachers have also fallen into the habit of interspersing their words with numerous 'ahs' as in the sentence, 'This is of great ah importance.' I even heard one preacher say, 'Jesus ah Christ.' He is not one of the two just mentioned. He is a fine preacher in every other way, but has fallen into the abominable habit of running innumerable 'ahs' into his pulpit speech. Mr. Miles might see fit to point out certain prevalent errors in diction and grammar which would probably be corrected by many preachers much to the improvement of their discourses. Certainly the preaching of the gospel should be characterized by the best

language the speaker can command.

"In many years of regular church attendance, I estimate that I have listened to more than four thousand sermons, and my ears and eyes and heart have ached at the inexcusable carelessness of many preachers, especially in matters of speech. I know that they, like public singers, are usually not very receptive to criticism, but I feel sure another strong article by Mr. Miles will do a world of good."

* * *

Interesting bit of news, this:

"The American League for Peace and Democracy, described by the Dies committee as a front for the communist party, was disbanded today by its national board of directors.

"A board resolution said the league was extinguished because 'the coming of the war has created a situation in which a different program and type of organization are needed to preserve democratic rights in wartime and thereby help keep the United States out of war.'"

A "League for Peace and Democracy" disbanded because its work is done, or because it was so communistic it has become embarrassed by its patron saint Stalin? Or is it going into hiding under another name now that its real purposes were exposed by the Dies committee?

* * *

Because of the indictment of Browder and the white light cast on communism by the Dies committee, there are many

The War Is Not Over smug Americans who settle back and say, "Well, that's that," as if the fight with communism in America is now over. That's exactly what the communist wants you to think so he will be pushed out of the news. But communism is just as active as it ever was and deadlier than ever.

There is on my desk a four page circular entitled, "Think." A friend found it at his front door. Evidently that section of the city was sown down with this circular. It is a direct appeal to youth, and rings the changes on the old appeal that Wall Street is trying to drive American youth into the war. It talks about "we American youth," and makes the naive statement that Browder was "sentenced to four years in Atlanta for his leadership in the struggle to keep America out of the imperialistic war." What a lie! But what percentage of the youngsters flattered by the title, "Think," will discover the whole web of lies spun through the circular?

Of course, there isn't any mention of the fact that youth in communistic Russia was driven out to fight against little Finland, nor is there any mention of the sellout partnership between Stalin and Hitler.

The war against communism in America is still going on!



Here is an old story which should be revived and repeated:

A doctor, an architect, and a communist agitator were discussing the priority of their occupations.

Communism Is Chaos The doctor said, "When Adam's side was opened and a rib removed to make woman, there was a surgical operation—medicine is the oldest profession."

The architect said, "Yes, but when the earth was made out of chaos, there was the building process, the use of materials according to plan. The architect is therefore the first.

The communist smiled and said, "But who supplied the chaos?"

* * *

Dr. Mark A. Matthews, pastor of the First Presbyterian Church, Seattle, Wash., finished his period of earthly service for Christ Monday, February 12.

Another Servant Called Home We are told that the funeral service on Thursday was the largest ever held in the city. Dr. Matthews spent thirty-eight years in Seattle and

saw it grow from a population of 75,000 to its present approximate 400,000. He left a tremendous organization, with 110 elders, 65 deacons, 26 branch churches or Sunday Schools, and 13 assistants. Under his leadership a radio station was installed many years ago.

Perhaps this preacher's life is best summed up in the paragraph or so written on the flyleaf of a well-worn Bible found on his study table:

"My God, Saviour and Holy Spirit, accept this volume and my life as Thy instruments.

"Fill me with Thy Spirit and reveal to me Thy full will, and make me all that the Triune God can make a human being. Using me as Thy instrument, succeed in leading thousands of persons to Christ and perfect salvation. Keep me absolutely pure, sustain me in every temptation, comfort in every sorrow, protect in every battle and conflict, lead in all things, and crown with Thy glory every work for Christ, and in His name for humanity.

"O God, have mercy upon me.

"By Thy grace, I will do Thy will and please Thee. Help me to daily read Thy Word and pray."

* * *

To the Moody Bible Institute
Dear Christian Friends:

Enclosed please find check for \$200 to be used to help train young people for the Master's service.

Without Comment This is in memory of my beloved son. He was just finishing his junior year at the University of Illinois, as a chemical engineer, when he took scarlet fever. He was sick only about five days.

I cannot thank God enough that he knew Jesus as his Saviour and that he reconsecrated himself during the summer of 1934 during Dr. Oscar Lowry's meetings, and he was concerned about the salvation of others.

This was the money we had saved for his senior year expenses. I pray God's blessing upon you and the wonderful work you are doing.

Your prayer helper,
(Signed) _____

Moody Monthly

The Present Crisis *and* God's Remedy*

By REV. W. H. ROGERS, D.D., New York, N.Y.

WHEN the Son of God stood on the sloping hills of Mount Olivet, just prior to the crucifixion, His disciples asked Him three pertinent questions: "Tell us, when shall these things be?" that is, the things He had been talking about, namely, the overthrow of Jerusalem and the destruction of the temple of worship. "What shall be the sign of thy coming?" that is, His second coming, for they had the evidence of His first advent in His personal presence. "Tell us . . . what shall be the sign . . . of the consummation of the age?" (Matt. 24:1-3).

The Saviour's answers are given in Matthew 24 and 25, and in Luke 21. We shall confine our consideration to the account given in Luke 21:24-38.

"And they"—that is, the citizens of the Jewish nation—"shall fall by the edge of the sword." They did, and they have since through the generations of their dispersion. Thirty-seven years after our Lord uttered the prophetic words, the Roman armies under Titus besieged the city, and there happened one of the most terrible destructions of human life and property ever recorded in the annals of history.

"And shall be led away captive into all nations." They were, and the frightful evidences of that captivity remain to this day in Israel's plight of burial in the graveyard of the nations of the world (see Ezek. 37:11-14).

"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." It has been throughout the rule of Gentile powers, and there are numerous indications that the race stands at the threshold of the end-time of Gentile rule and the final regathering of Israel to Palestine. Evidently with these in mind our Lord went on to describe with prophetic foresight and emphasis latter-time events.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25, 26).

THE ORIGINAL GREEK conveys the idea of nations in commotion, under the pressure of danger, and unable to find a way out. The words paint the picture of the days in which we live, and aptly describe the present crisis. However, the Saviour gives us the ultimate remedy and assures us there is no need for fear, distress, or perplexity in the hearts of His people.

*Address given at the International Prophetic Conference, New York, November 5-12, 1939.



Rev. W. H. Rogers, D.D.

"Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (vv. 27, 28).

Then shall the kingdoms of this world become the kingdom of our Lord and Christ, and He shall reign forever (Rev. 11:15).

Then shall we have peace among mankind.

For men "shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

Then shall Christ reign in righteousness, peace, and truth, and the knowledge of God shall cover the earth as the waters cover the sea (Isa. 11:1-9).

This part of Christ's prophetic reply to the three questions of His disciples describes a condition which constitutes a crisis; prescribes a cure which is infallible; and utters a solemn warning which we do well to heed. The *crisis* reveals nations in darkness, perplexity, and commotion like the foaming waves of a troubled sea; fear lurking in the hearts of men over things they expect to happen on the earth. The *cure* proposed is the second advent of the Lord, when He shall come in power and great glory and establish His kingdom of peace and righteousness in the earth; when creation shall be delivered from the pains and groanings which characterize it now; when the sons of God shall experience their bodily redemption and enter into the full realization of their salvation in the sovereign purposes of God (Isa. 2:1-4; Rom. 8:18-25; Phil. 3:20, 21; I John 3:1-3). The solemn *warning* to heed is expressed in these provocative words:

"And take heed to yourselves, lest at any time your hearts be over-

charged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).

PRESENT DAY conditions match the divine description given in the text and deepen our conviction that the coming of the Lord draweth near. The world is sorely perplexed, troubled, and bewildered socially, politically, industrially, economically, and religiously. Confusion, fear, uncertainty, restlessness, and apprehension are widespread, and they affect every nation of the earth. The newspapers, magazines, and other vehicles of expression convince us that thoughtful people are agreed upon at least three things:

First, that the world is in a condition of confusion and commotion such as it has not experienced before.

Secondly, that the leaders of the various departments of thought are not able to provide a remedy or lead us out of the plight into which we have come. They share the perplexity and suffer from the confusion and are literally "at their wits' end."

Thirdly, that the Church in general is impotent and apathetic, having fallen into a Laodicean state, with a "form of godliness but denying the power thereof." There is sufficient worldliness in the average church to satisfy the most worldly, and enough religion to make content the most religious, but not adequate spiritual power to meet the challenge of a distressed and troubled world.

Men are like pawns on the chessboard of life, moved by invisible antagonisms and spiritual forces over which their fearful selves have no control. They are lost in the maddening maze of conflicting counsels. They are dazed by the ex-cathedra pronouncements of the advocates of material science and of the dictators. They are confused by the false philosophies of governments, schools, and modernistic ministers, and the strange ideologies of nations. They are frightened by the crumbling walls of civilizations; perplexed by the contradictory concepts of conscience, and in the chaos of it all the race staggers, reels, and totters like a drunken man in the dark. Multitudes feel we are living on the rim of a tremendous holocaust which is likely to take on the form of a world revolution which may break out anywhere, at any time, like a ripened sore. There is fear in the hearts of men because of the things they believe are likely to happen.

There is distress in the nations every-

where, which rumbles and roars like the waves of an angry sea. There is perplexity throughout the earth, which drives the souls of men to despair and defeat. Unquestionably, we are in the rapids of a great momentum which are carrying the race swiftly on to the Tribulation and the nations to the slaughterhouse of Armageddon and the blood-soaked valley of Jehoshaphat (Joel 2, 3; Matt. 24:15-31).

WHAT IS THE CAUSE of these conditions which create the crisis? Some think it is the great World War of 1914-1918. Unquestionably, that conflict left many undesirable things which have given rise to chaos and confusion, but that was not a cause as much as it was a condition traceable to diabolism. It was the fruit and not the root.

Others think the cause of the crisis is the present carnival of lawlessness. This, too, is a condition and conclusion, and not a cause and premise. Still others attribute the cause to the clash and conflict of ideas and theories of governments, such as democracy, fascism, nazism, and communism. But these are not causes as much as they are results.

Let us get back to the Bible and see what the "sure word of prophecy" says, and then trace it to its fulfillment. The Scriptures tell us the cause of the crisis is the same as that which existed in Israel previous to her idolatry, desolation, and waste. *The nations have forgotten God and forsaken the covenants of Christ.* That is the underlying cause of chaos, confusion, and crisis.

Turn again to Christ's discourse and we find He prefaced His reply to the queries of His disciples by the prediction of apostasy.

"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And many false prophets shall rise, and shall deceive many. . . . And because iniquity shall abound, the love of many shall wax cold . . . For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect . . . Behold, I have told you before" (Matt. 24:4, 5, 11, 12, 24, 25).

That is the apostasy which is upon us now, and it finds its fruits in the forgetfulness of God, the blatant denial of God, and the presumptuous defiance of God by the rulers of Gentile powers. There is very little difference between them. Some of them may be a little less anti-Jewish than others, but they are all antichristian and opposed to the teachings of Christ. They have ruled God out of their life, thought, and program. They have put the Bible out of the schools and in its place have put behaviorism and communism. They have repudiated righteousness and adopted lawlessness for their rule. Witness Japan, as it makes Manchuria and other parts of China its territory by the law of the jungle. Witness Italy as it takes Ethiopia and sends its armed forces into Spain. Witness Germany as it swallows up greedily small adjacent nations. Witness Russia as it

absorbs the sovereign countries of the Baltic states.

What is the real cause of the world crisis? The liberalism of the pulpits, schools, colleges, and universities. The destructive criticisms of God's Word, the repudiation of His sovereign authority, the rejection of Christ's deity and the adoption of the vagaries of rationalism have produced their demoralizing effects throughout the world. They have shaken the confidence of the people and wrought antichristian attitudes, which find their fruit in uncertainty, confusion, unrest, fear, and hate.

The critics are the cause of the crisis. At the back of the chaos and in the midst of it are the instruments of the invisible antagonisms of Satan, blinding the souls of men and organizing their campaigns of hatred against God and the faith once delivered to the Church of Christ. These are the roots of the systems of men, such as communism, nazism, fascism, and war in the nations, and liberalism, rationalism, and destructivism in the organized Church.

Present day apostasy must accept its share of the blame and responsibility for the confusion and chaos of the world. Its leaders have accepted the unscriptural theories of evolution for the creative energies of God. They have denied the authority of the inspired Word and received the contradictory findings of the so-called scholars. They have preferred the systems of secular education, social service, and world betterment to the scheme of salvation through the glorious gospel of Christ. They have proclaimed salvation by character instead of by the transforming power of God through the new birth and the redeeming blood of the Lamb of God. They have questioned and denied the supernatural in Christ, His Book, and Church, and placed Christianity on a natural basis and made it one of many religions. They have advanced the suppositions, speculations, opinions, conjectures, and guesses of human philosophers, and excluded the facts of divine revelation. They have rejected the only satisfactory promise for the life that now is, and for that which is to come, and have made their followers "of all men most miserable." They have pressed forward the apostasy of the end-time, which Christ and His apostles declared would come and turn the world into chaos and night (I Tim. 4:1; II Tim. 3:1-5; 4:1-4; II Pet. 2:1-3; Luke 24:7-9).

GOD'S REMEDY FOR THE WORLD chaos is the personal return of His Son; first as the Bridegroom for His bride, the Church, and then as the King of kings for Israel and the nations. He will come to the air in secret for the Church, His redeemed and regenerated (I Thess. 4:13-17), and then in power and glory with His Church to judge the wicked nations and rule on earth through Israel for a thousand years (Matt. 25:31-46; Rev. 19:11-21; 20:1-6).

His coming for the Church is imminent and has been since its inception on the Day of Pentecost. That which is imminent is impending, but that which is impending is not necessarily immediate.

The second advent of Christ was imminent for the apostles and disciples of the first century, but we of the twentieth century know it was not immediate. We are aware of that not by revelation but by past generations. The personal return of the Bridegroom Christ is imminent for us now, and if we are to judge by the prophecies of the Word and the conditions of the world, it is immediate; but only time will prove the case. The imminency of Christ's coming for His Church is taught by Christ and His apostles as an impending event, but not decidedly immediate; hence the exhortations to wait, watch, and work, because the Bridegroom will come suddenly, secretly, and quickly. His advent for the Church is always imminent, because she is not a time-thing at all. She is a parenthesis in time, due to God's temporarily laying aside His time-people, Israel (Rom. 11:11-27).

AS TO THE TIME of Christ's return to gather His Church to Himself, no man knoweth. God has put to shame and confusion those who have been presumptuous enough to set dates for it. But the fact of His coming is certain, and that is sufficient for our comfort. The event is imminent, and that is good enough reason why we should be awake and alert to spiritual living and fruitful service. The time of it is uncertain, and that should stimulate us to watch, wait, and hope, and never bring the doctrine into disrepute by setting dates, thinking beyond or contrary to the Scripture.

Startling signs in Christendom and among the Jews do indicate the nearness of the great event. Yet again we must remember that the Church is not only timeless and earthless, but also signless and unrelated to any earth-time event.

Times and seasons belong to Israel and not to the Church. Signs and events pertaining to the "Day of the Lord" also belong to Israel and not to the Church, which prays for the "Day of Christ." We of the Church are a listening people. We hark for the shout of the Lord, the voice of the archangel and the trumpet of God. These will be the sounds from the air and the heavenlies, and not from the earth (I Thess. 4:16, 17).

We are looking for the Saviour and not for signs. We are waiting for the presence of Christ and not just the brightness of it. We walk by faith in His Word and not by sight and sign.

We look at signs but not for them. We cannot help but observe the signs of the Lord's coming which make us conscious of the approaching "Day of Christ." They are in truth the shadows of the signs which will become very evident for Israel after the Church has gone. We cannot ignore them, and Christ does not desire us to, but He guards us against looking to and for signs and events and not for Him alone. He said, "When these things begin to come to pass," and when ye see the fig tree (the Jews) begin to shoot, rejoice and know the day of the Son of man is near (Luke 21:28-33).

There is not a sign which has to appear before the Bridegroom appears. There is

(Continued on page 445)

The Sure Mercies of David*

By REV. WILLIAM L. PETTINGILL, D.D., Wilmington, Del.

Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.—Isaiah 55:3-5.

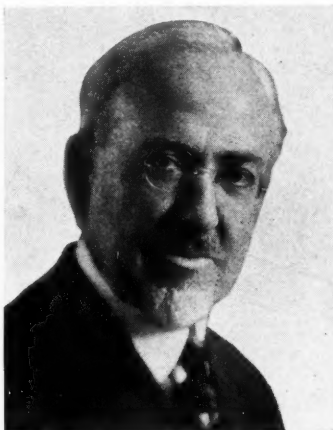
HERE is a reference to the covenant with David, or the covenant unto David perhaps we ought to call it, for David made no promises. The promises were all from God Himself, the sure mercies of David. They are mercies because they are based upon the mercy of God, and they are sure because they are from God. They are God's promises, and God is faithful to His promise. All the promises of God in the Davidic covenant are absolutely unconditional. He did not require faithfulness on the part of the people before He Himself should fulfill His promise. The faithlessness of the people of Israel cannot set aside the faithfulness of God.

In the first verse of our text the Davidic covenant is remembered. In the second verse it is shown to be already partly fulfilled, and in the third verse it is shown to be sure of complete fulfillment ultimately.

Now there is a promise not yet fulfilled. "I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies" (II Sam. 7: 10, 11). What shall we say about a promise of God that is three thousand years old? Shall we say it is outlawed? Does God resort to the statute of limitation or the law of bankruptcy to avoid fulfilling a promise? Nay, verily. The promises of God are yea and amen, and they stand until fulfilled. One day God will fulfill His promise to Israel. Then He says, tell David that "Jehovah telleth thee that he will make thee an house."

David wanted to build a house for God, and God said no, but I will build a house for you. It often happens that way. Our programs are exactly the reverse of God's program. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever."

Now naturally we think of Solomon in connection with this promise. God, however, did not say it was to be immediately after David. Solomon did build the temple, but was the throne of his kingdom established forever? It was



Rev. William L. Pettingill, D.D.

not. You know how David was succeeded by Solomon, Solomon by Rehoboam, and how there was a split in the kingdom under Rehoboam. Jeroboam took ten of the tribes away with him and established a rival kingdom centering at Samaria. That came to a close about 745 B.C. in the Assyrian captivity. The other two tribes remained with the house of David in Jerusalem. And David's heirs went on, Solomon's heirs went on, sitting upon their throne until about 600 B.C. Then a man named Coniah sat upon the throne, and Nebuchadnezzar's army came and overthrew Jerusalem, taking the people away into the Babylonian captivity, and that was the end of Solomon's kingdom and Solomon's throne, because God repudiated this man Coniah and his seed and declared that no man of his seed should ever sit upon that throne again (Jer. 22:24-30). Neither Solomon's throne nor his kingdom were established forever. There is a little intimation in Jeremiah 23 of a king that was coming, but he was not to be descended from Coniah. That was the end of Solomon's throne. This passage does not refer to Solomon.

Well, is there anybody else who came out from David's bowels and who built a house for David's name, or for God's name, and whose throne may be established forever? Yes, there is such a one. His name is Jesus of Nazareth. He came from David; and He one day will occupy a throne, and it will be established forever; and He is now at work building a house, the house of God, the Church of the living God, the pillar of God's truth, an habitation of God by the Spirit.

But in the next verse we have a difficulty. "I will be his father, and he shall

be my son" (II Sam. 7:14). Now that word is quoted in Hebrews 1:5, and shown to apply to Christ. But here is the difficulty. "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee." Why, the Lord Jesus could not commit iniquity! How could this apply to Him? I suppose the meaning of this is that a whole line of kings did seem as one man. If any one of those in the line committed iniquity he would be chastened of God, though His mercy would not depart from him. And God's promise always stands true.

The late Dr. Gray, president of the Moody Bible Institute, suggested that this should read, "His iniquity is laid upon him. I will chasten with the rod of men." If that is the correct rendering, then, of course, we recall Isaiah 53. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." If that is the correct reading, then of course it could only apply to Christ. We know that it does apply to Christ from the word in the first sentence of II Samuel 7:14.

This Davidic covenant is summarized for us in verse 16: "Thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." Think of that! Here is a king who has these three promises from God that His house shall be established forever. He shall never want a man to stand before God; the house will never run out. And secondly, relating to that house, that family, that dynasty, there shall always be a throne. There shall be a throne which should never come to its end. And thirdly, relating to that house and that throne, there should be a kingdom which should never come to its end. Many a kingdom is embarrassed by the fact that there is no heir to the throne, but this kingdom is never to be embarrassed that way. Many a king has a throne, you know, but no kingdom over which to reign. But this King is assured that there should be a house, and a throne, and a kingdom established in perpetuity.

Now coming back to our text in Isaiah. The word "people" in the fourth verse should have an "s" on the end of it. The revision is corrected, of course. "Behold, I have given him for a witness to the peoples, a leader and commander to the peoples." Here we see that the covenant of David has al-

*Address given at the Founder's Week Conference, Chicago, 1940.



Blossom-
time
in
Southern
Switzerland

Picture
by
Steinemann
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mation Bureau of
Switzerland

ready begun to be fulfilled. "I have given him." God has already given. "Unto us a child is born, unto us a son is given." "Thanks be unto God for his unspeakable gift." "God so loved the world, that he gave his only begotten Son." The child was born in Bethlehem; the Son was given at Calvary.

"I have given him"—that points now to the past for us; that is already accomplished. "I have given him for a witness to the people"—that points to the present. Our Lord Himself came as a true and faithful witness, and when He left He turned over the job to His disciples, His apostles, His Church. "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). That witnessing is now going on, and will go on until the Church of God is completed.

DON'T despair, dear friend. As you look around you might despair. That was the trouble with Peter when he tried to walk on the water. If he had kept his eyes upon the Lord Jesus he would not have begun to sink, but he started to look at the water. If you get to looking at the waters today, you are apt to fret, and worry, and despair. And you are apt to think that God is failing in something. Don't you ever think that God fails in anything! God is not trying to do anything. He is *doing* the thing. And what is He doing? He is gathering out from the Gentiles a people for His name.

He is gathering out from the Jews a remnant according to the election of grace. As a matter of fact, those who are being gathered out from the Gentiles are a remnant according to the election of grace. It is all of grace, it is all of mercy. You may think that God's work has stopped in Russia, or in Germany. He is gathering out His people in Russia and in Germany now, and He is doing it faster than He has been doing it for a long time, if the truth were known. There are more people turning to the Lord today in Germany, Russia, and China than ever before in the history of the Church. He has given us a witness to the people, and that witness is going on.

And then, third, "I have given him for . . . a leader and commander to the people." That points to the future. The Revised Version changes this word "leader" to "prince." I have given Him as a "prince" and commander to the people. Ah, yes, He is the prince of the kings of the earth. Yes, the hearts of kings are in His hands, and He maketh the wrath of men to praise Him. And the remainder of wrath He is well able to restrain. He is getting His work done, and one day the Lord Jesus will be manifested as a prince and commander to the people, when He comes to take up His great power and to reign. The fulfillment is already begun.

Then, look at the fifth verse of our text. Here we are brought into the future, and we see the future glory of Israel. Let me read Jeremiah 22:29 and 30: "O earth, earth, earth, hear the

word of Jehovah. Thus saith Jehovah, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Then, going to the twenty-third chapter and the fifth verse: "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved [the southern kingdom] and Israel [the northern kingdom] shall dwell safely: and this is his name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS."

You see, He is human, because He is a branch of David. He is divine, because His name is Jehovah. He qualifies, for if you compare the genealogical tables of Matthew 1 and Luke 3, you will find that our Lord is not descended from Solomon and Coniah. He is descended from David through his son Nathan.

For hundreds and hundreds of years, God allowed Himself to rest under suspicion that He had broken His promise with David, because the line of David through Solomon had gone down as far as Coniah, and then had been cut off. When you trace this lineage of Coniah you come to Joseph, the carpenter of Nazareth (Matt. 1). He would have been the rightful heir to David's throne had it not been for the inhibition against Coniah. But he could not sit upon David's throne because he descended from Coniah. The Lord Jesus Christ was not Joseph's son. These preachers who tell us that the virgin birth of our Lord is unimportant! See what they're doing to Him, if they should succeed in establishing this scandalous story that He was a natural son of Joseph. They would cut off His claims to the throne of David forever. He could never sit upon David's throne. But He was the legal not the natural son of Joseph.

LUKE TRACES the line from David to Nathan, and avoids Coniah, and comes to Heli, who was Mary's father. Our Lord was really and truly the son of Mary, and so He qualifies as the heir to the throne, the One whose right it is to reign. "I will raise unto David a righteous Branch" (Jer. 23:5). "I will overturn, overturn, overturn, it [that is, the kingdom] . . . until he come whose right it is; and I will give it him" (Ezek. 21:25-27). The promise of Gabriel to Mary was, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:31-33), a complete fulfillment of the Davidic covenant.

Jeremiah 23:5, 6 has been read to you. Now I want to read verses 7 and 8: "Therefore, behold, the days come, saith Jehovah, that they shall no more say, Jehovah liveth, which brought up the children of Israel out of the land of Egypt; but, Jehovah liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven

(Continued on page 454)

Fruit-Bearing*

By REV. FRANK C. TORREY, Lancaster, Pa.

I am the true vine.—John 15:1

THESE words spake Christ to the disciples as they walked from the upper room to the crossing of the brook Kidron. They mark the beginning of the end of loving instructions given by one who "knew that his hour was come that he should depart out of this world unto the Father" (John 13:1). The burden of His heart had been the burden of the ages, the passion of God for fruitfulness in the believer's life, in the lives of His people. Since sin entered at the fall of man, human hearts have been in darkness, impoverished, and in need. God has said at all times to all men of faith, "Give ye them to eat." "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall" (Gen. 49:22). Such has been God's expectancy from all those who confess Him; fruitful boughs from which hungry hearts may feed.

The chapter under consideration gives the norm of the doctrine touching Christian fruitfulness. First, the believer's relation to Christ in the earth, as branches to the vine (John 15:1-14). Second, the believer's relation to Christ as His friend (John 15:15-17). Third, the believer's relation to the world as the friend of Christ (John 15:18-25). Fourth, the believer's relation to the Holy Spirit as a co-witness (John 15:26, 27). We shall consider but the first two.

"I am the vine, the true." This is a literal rendering of the Greek, and the qualifying phrase, "the true," coming after, as noted, intimates contrast. But contrast with what? There is but one vine previously mentioned in the Bible, the vine which represents the nation of Israel.

ASAPH, THE SINGER, who with cymbals had preceded the ark in its removal from the house of Obed-edom to the city of David, is the first to speak of the vine. "Thou hast brought a vine out of Egypt," he cries as he thus pictures Israel in the beginning of its national life. Isaiah (5:1-5) describes the tender care of the "beloved" who planted a vine on a very fruitful hill, fenced it about, made provision for the care of the fruit, and looked that it should bring forth grapes, and it brought forth wild grapes. Hosea declares, "Israel is an empty vine, he bringeth forth fruit unto himself" (Hos. 10:1). Luxuriant though the vine be, the fruit was strange to God. Israel lived to itself. Ezekiel (15) takes up the figure when he warns Judah that as the vine tree which fails to bear fruit, its wood also being unfit for any work, shall be cast into the fire and burned, so shall God do with the inhabitants of Jerusalem. In the nineteenth chapter the

*Address given at the Founder's Week Conference, Chicago, 1940.



Rev. Frank C. Torrey

vine is seen removed and planted in the foreign soil of Babylon, her fruit destroyed by the folly of a rod from her own branches. Thus he pictures the captivity of Israel and the sorrow that befalls the people through the perjured word of Zedekiah, who rebelled against the king of Babylon. Jeremiah, writing of the same failure of God's people and their resultant captivity, says, "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" (Jer. 2:21).

Turning to the New Testament it is none other than our Lord who again brings the vine, Israel, before us. The history is pitiful. The householder, who had planted the vine, hedged it about, digged a winepress, and built a tower, let it out to husbandmen. When servants were sent to receive the fruit, they were beaten, stoned, killed. Others were sent, they were treated likewise. "Last of all he sent unto them his son, saying, they will reverence my son." But he, too, was seized upon, cast out of the vineyard, and slain. Then comes the verdict. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:33-43).

The vine had failed. Has the purpose of God failed? No, in its place there rose up One who said, "I am the vine, the true, ye are the branches." The passion of God for fruit will brook no hindrance. A new vine, and yet the only true vine, has been planted deep in the bosom of the Father. He is Himself the husbandman. You and I who believe are the branches.

Let us note first the work of the husbandman. He plants the vine. How infinitely rich is the soil, "the bosom of the Father," planted in the heart and source of all that the branch may need.

Some branches "in him" are unfruitful; these He takes away. Verse 6 merely states the method. On the divine side He takes them away. Let us remember that our passage does not treat of the salvation of the lost, but of fruit in the life of the believer. On the earthly side, "men gather them, and cast them into the fire, and they are burned." So did the Lord with the nation of Israel in times of disobedience. Assyria consumed the ten northern tribes. Babylon was the fire which burned the two southern tribes. Yet the nation continued by the grace of God, and the day is yet coming when Ephraim shall say, "From me is thy fruit found" (Hos. 14:8). The fire of chastisement, even unto the falling asleep of the believer, is the possible prospect of the fruitless.

Thank God, there are those branches which bear fruit. Do they grow undisturbed? No. The husbandman pruneth them, that they may bring forth more fruit. Pruning has many purposes. We prune to remove useless or superfluous parts, branches, or shoots. We prune for shape or beauty. We prune to force the budding of certain branches or to strengthen weaker parts. Pruning hurts. It requires a wise, foresighted, and experienced man. "Ye are the branches." The Father is the husbandman. By faith, and in confidence, let us yield the shaping of our lives, the strengthening of the weaker parts, the removing of the superfluous to Him who doeth all things well. The result shall be "more fruit."

They were a family of five which honored the Lord in their home. Presently He began to speak to the parents about Bible school. "But, Lord, there are the children, there is a growing business." Then began the pruning. The business was clipped off. The doubt of God's ability to support the little family was sheared away. In Bible school came the further word. "I want you in Africa." Prayer followed, with many conflicting emotions. The answer came after fond personal ambitions had been cut from those precious branches. But there was one thing more. The children must be left behind. Oh, the agony of mind and soul as they faced the great question, "Lovest thou me more than these?" The Husbandman did His greatest work. A love which had superseded the love for Him gave way that the branches might bear more fruit, that they might show forth the praises of Him who called them out of darkness into His marvelous light.

THEN there is the condition of fruit-bearing. "Abide in me, and I in you." There is nothing in the branch which of itself can produce fruit. It

must remain in dependent, living contact with the vine which provides and communicates the energy required. How pitiful is a broken branch with its wilted leaves and shriveled fruit! How pitiful, too, is the utter lack of the fruit of the Spirit in the life of a Christian who like Peter of old follows afar off! Just as certainly men will take note of him, saying, "This man has *not* been with Jesus." Christ cannot fruitfully abide in us if we do not trustfully abide in Him.

The abiding life is one of divine franchise. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "Ye shall ask" is not the verb which expresses mere desire for information. Rather does it signify "a demand for something due." The abiding life is an authorized life. It gives the believer the positive right to ask of God and the assured expectation of receiving. God wants no lack in the Christlikeness of your life. Draw upon Him, and it shall be generated unto you. "Ask . . . and it shall be done unto you."

To what end is the abiding life? Fruitfulness, that the beauty of the Lord our God may be seen in us. But is this all? No. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." To be called a disciple of Jesus Christ because of our manner of life is to glorify the Father. May this

passion of God through all the ages, this burden of our Lord expressed in the shadow of the cross, find loving response in our hearts.

As the first relationship of the believer to Christ touched upon the life, the second relationship touches upon the ministry (John 15:15-17). The order is exact. If there be no fruit in the personal life, there can be no fruit in the activity of that life. Here the Christian is declared to be the friend of Christ. "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." The secret of friendship is revealed. It is intimacy. "All things that I have heard of my Father I have made known unto you." The proof of friendship is, "If ye do whatsoever I command you." The proof of Christ's friendship for us is that He "lay down his life for his friends." A friend is one we trust, one in whom we confide, who makes our interests his own. Such is the attitude of Christ to the believer. We marvel at such entrustment of Himself, His character, His affairs into the hands of weak, frail, failing, fickle men and women as we are.

The purpose of divine friendship is now before us. "I have chosen you, and

ordained you, that ye should go and bring forth fruit, and that your fruit should remain." As friends we are sent forth to declare the unsearchable riches of His grace, to tell of salvation full and free, to point men to the Lamb of God that beareth away the sin of the world. As friends we are to win men to our Friend. And this is our unfailing encouragement, voiced in the words of the psalmist, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). What fruit! And to remain forever! Can we wonder that Paul exclaimed, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (I Thess. 2:19).

Again the franchise! For in the "going" as friend of the greatest Friend of all, we are privileged to demand of the Father whatsoever our need may be, and with the authority of the endorsement of Jesus Christ receive full supply. It is not "asking" and then "going." It is "going" and then "asking."

"These things have I spoken unto you, being yet present with you. . . . These things I command you" (John 14:25; 15:17).

In our life and ministry, our Lord desires fruit. Let us walk with the little group of disciples and ponder well those words which He spake as they neared the Kidron, soon to face Gethsemane, Calvary, and beyond.

*In the
Gardens
of
Locarno
on
Lake
Maggiore,
Switzerland.*

Altar Flowers

By E. R. Vining, Wheaton, Ill.

A flare of standing tulips
Lit up the church today;
They marched across the altar
In blazing red array.
And as I prayed and worshiped
Their flame rose ever higher,
Till in the springing vividness
I saw God as a fire.

Yellow glads and daffodils
Caught the sun and gave it out
Across the pews, across the aisles,
Compensating gloom and doubt.
Transient, fragile flower blooms,
In your golden chalices
Hidden deep, we saw the gleam
Of sunny, heavenly palaces.

Bermuda lilies, tall and white
Banked in chancel rows
At Easter service symbolize
The crucifixion woes.
Our sins their perfect white condemn—
New life in Christ must start—
O Master, may we evermore
Be white and pure in heart.

Betrayal

By P. Bridenbecker, St. Paul, Minn.

As I peruse the sacred scroll
No sadder fact I find than this,
That one who dipped into the bowl,
Betrayed the Saviour with a kiss!
But Judases there are today
And barter stains their fingertips!
"Lord, is it I?" they mocking say,
A traitor's kiss upon their lips.

Moody Monthly

Picture
by
Steinemann



The "Why" of the Cross—Sin

By REV. EDWARD A. A. KREPPERT, Chicago, Ill.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—Romans 5:12.

MAN'S original state was one of innocence and integrity. God created man in His own image, after His own likeness (Gen. 1:26, 27).

I. The Origin of Sin.

If man was created in the image of God and if this image consisted in knowledge, righteousness, and true holiness, we may ask the question, How did sin come to be? or, What is the origin of sin? Sin doubtless originated in the free but wrong choice of Satan and his followers, who were created free moral agents. "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Pet. 2:4). The angels who sinned were cast out of heaven. Satan was the chief of the evil angels. "And he [Christ] said unto them, I beheld Satan as lightning fall from heaven" (Luke 10:18). This is called the origin of sin in the universe.

Satan, in the form of a serpent, tempted Adam and Eve, causing them to sin by yielding to his temptation. In yielding they distrusted and disobeyed God. Adam and Eve manifested their disobedience by eating of the tree of which God had commanded them not to eat. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. . . . And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 2:16, 17; 3:6).

Therefore "by one man sin entered into the world." This is the origin of sin in the world.

II. The Classification of Sin.

1. Original sin.

a. Original sin *originating*—the personal sin of Adam and Eve—doubting God. It also consisted in unlawful physical desires, and craving for forbidden knowledge, or "the craving for the actual experience of evil." One often hears it said that we have to sow some wild oats, thinking that by gaining the actual experience of evil, one will be wiser. Remember, Adam and Eve craved forbidden knowledge and the actual experience of evil. This led them to commit the act of sin, partaking of the forbidden fruit. But were they wiser and better off? A person may know more after committing sin, but what he knows is that he would have been better off had he not done so.

b. Original sin *originated* "the natural, inherited depravity of Adam's race" (Keyser). This is what we call the in-born depravity of our nature—original sin as it originated with Adam and Eve and inherited by all people from them.

(1) Its character. "It is real sin. It is truly offensive to God. If it is not atoned for, forgiven, and forsaken, its inherent fruitage will be eternal death" (Keyser).

(2) The extent of original sin. It has passed upon all men. "There is none righteous, no not one." "It pervades man's entire being, both physical and psychical" (Keyser), so that there are evil desires and lusts of the flesh, evil thoughts of the mind, and evil words and deeds. Original sin renders all men, as the Scriptures declare, "dead in trespasses and sin."

(3) The elements of original sin. Negatively speaking, it is to be without the fear of God, and to be without the love and trust of God. Positively speaking, it is concupiscence, or carnal desire, or the fleshly lusts and desires.

(4) The fruits of original sin are all the wicked deeds forbidden by the ten commandments.

So much for original sin. We now pass on to

2. Actual sin.

Actual sin is every act or movement of the body or soul that conflicts with God's holy nature and will. It comes from and grows out of original sin. It comes from that which we have inherited from our first parents. Original sin is the root, actual sin the sprouts which grow from original sin. Under actual sin there are several groups or classifications:

a. Voluntary and involuntary. Voluntary sins are wilful sins, committing wilfully those things which are known to be wrong and evil. Committing sin knowingly without striving against it or endeavoring to overcome it is wilful sin. Involuntary sins are those committed in ignorance. The individual does not know they are wrong. He has yet to be enlightened to see the evil of the deed. There are many sins committed in ignorance. Doing evil which one does not want or like to do is also involuntary sin.

b. Omission and commission. The sins of commission are those which are actually committed—the evil which one commits, evil thoughts, and evil words which are spoken. Sins of omission are the good things which should be done but are left undone.

c. Against whom sin is committed. While all evil and wrong is sin against God and a violation of His commandments, there are sins which are directly against God, such as those forbidden in the first part of the ten commandments.

Then there are sins against one's neighbors, forbidden in the second part of the ten commandments. There are sins against oneself. I Corinthians 6:18 names fornication, to which may be added drunkenness, suicide, and other things which are directly harmful to oneself.

d. The unpardonable sin. Is there any sin unpardonable? Yes, the sin against the Holy Spirit. "He that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation" (Mark 3:29). "Why is this sin irremissible? Not because it exceeds the mercy of God, and the merits of Christ (Isa. 1:18), but because the very means by which the grace of God is offered are despised and blasphemed" (Jacobs). "It is said to be irremissible by accident, because such sinners are so hardened as to be unwilling to receive Christ, the only remedy for their sins. . . . But if it could so happen that they could be led to a knowledge of this sin, the mercy of God would be accessible even to them" (Baldwin on I Tim. 1).

At Niagara Falls it is said there is a point called Past Redemption Point. If any person goes beyond this point they are doomed and lost. So it is in the plan of redemption. It is possible for persons to get beyond "redemption point," by sinning against the Holy Spirit.

III. The Awfulness of Sin.

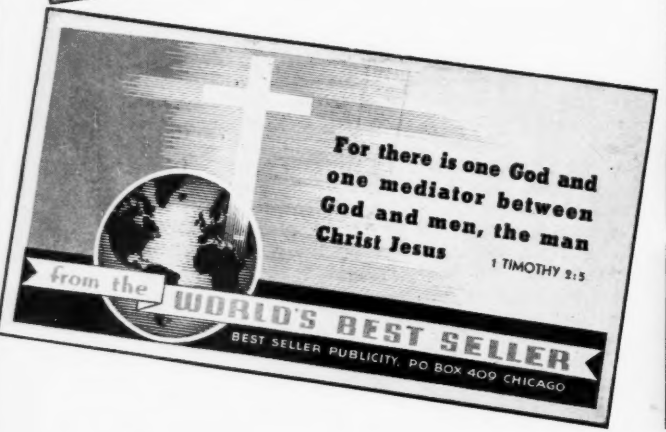
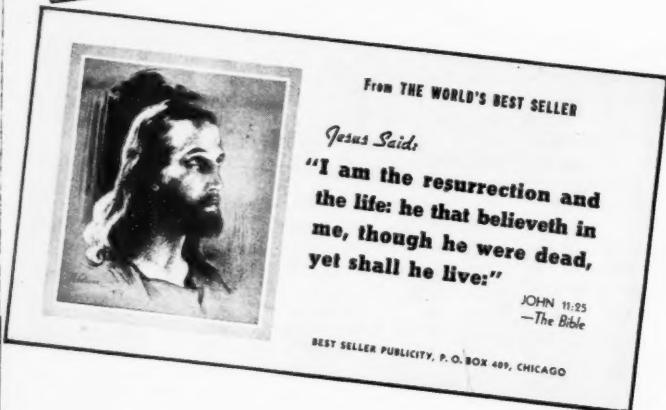
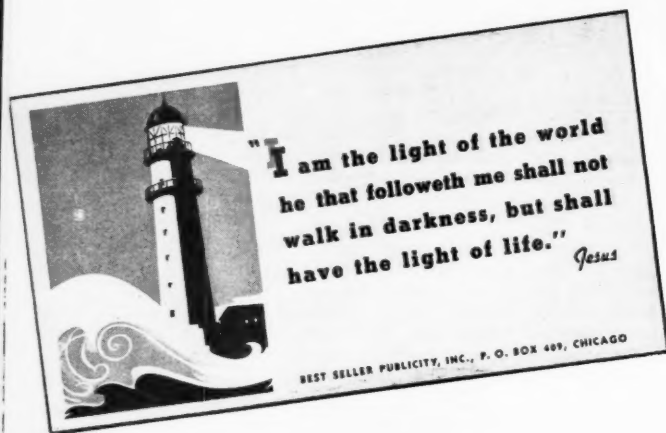
To say that sin is awful is putting it mildly. Sin is the very opposite and hatred of good. "It is the wilful opposition of and violation to God's holy law, a malicious desire to destroy God and His handiwork." This is seen in the fall of man and in the temptation of Christ by Satan. Think of all the crime in the world, the evil, the misery, suffering, etc., and you will have some idea of the awfulness of sin. For sin is the only cause of suffering and human misery in the world.

Paul speaks of the "exceeding sinfulness of sin." Isaiah portrays it as "scarlet" and "crimson." Jeremiah calls it "an evil thing and bitter" (Keyser). So awful is sin that God could not pardon it without the offering of His Son as a sacrifice. "Sin excludes from heaven and is excluded from heaven. It will finally be shut up in hell. It is, therefore, too serious, blighting, and awful a thing to be mocked at, treated lightly, or tampered with" (Keyser). Sin enslaves. "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin" (Rom. 7:23).

IV. The Consequences of Sin.

Let us note the terrible consequences of sin.

(Continued on page 445)



NEW READING

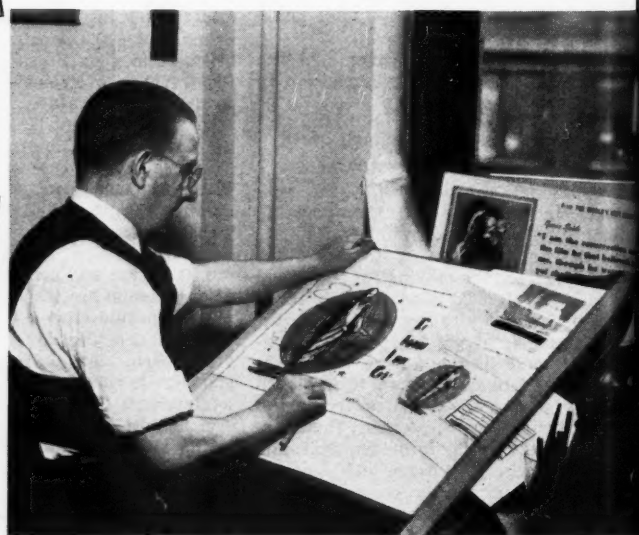
ONE day in Chicago, little over two years ago, a young artist boarded a street car. Soon she was gazing absently at the advertising cards overhead. Wearily she shook her head, "Cures of all kinds for every imaginable ache and pain—but no remedy for man's greatest malady, sin! Suddenly she stopped, "That's it! Why not advertise the only true cure—all—the living Word of God?" If such advertising can sell synthetic aids to health, then it ought to do an even better job at "selling" the medicine of the gospel of Jesus Christ, she reasoned. Quickly the inspiration took shape and the young artist's head whirled with visions of street cars, buses, elevated and subway trains in key cities across the country carrying this message of salvation on advertising cards.

Thus was born the germ of an idea which today is consummated in Best Seller Publicity—a non-profit organization which plans, produces and places in public conveyances every month modern advertising cards bearing a Scripture verse aptly illustrated by an attractive drawing or design. And although Best Seller Publicity cards are not yet found in every city in the country, still this novel means of spreading the gospel is on the way toward being nationwide in scope.

Today in Chicago, 2,000 street cars and buses carry the cards. That means a million persons daily who might not otherwise see the Word are being subjected to its life-giving power. Meanwhile, public conveyances in six other cities (Rockford, LaSalle and Ottawa, Ill.; Michigan City, Ind.; Elyria, Ohio; St. Petersburg, Fla.) also are displaying the attractive Best Seller Publicity cards before additional thousands of persons. And as a side line in some cities, still more cards tell out the gospel in hospitals, store windows and Y.M.C.A.'s.

How effective is gospel advertising of this sort? Listen to Dr. Walter Dill Scott, noted psychologist and president retired of Northwestern University, when he says, "There is indeed no other form of advertising which is presented to so large a number of people for so long a period of time and so frequently." And for further evidence read a few of the many letters that come to the committee of Christian men and women who direct the affairs of Best Seller Publicity. "When my daughter came home one night last week she told me she got on the street car much discouraged after a hard day at the office. Then her eye was caught by the verse, 'Whoso trusteth in the Lord, happy is he,' and her troubles rolled away." Another street car rider

Robert Mackay, Christian artist, works out an attractive Best Seller Publicity car card.



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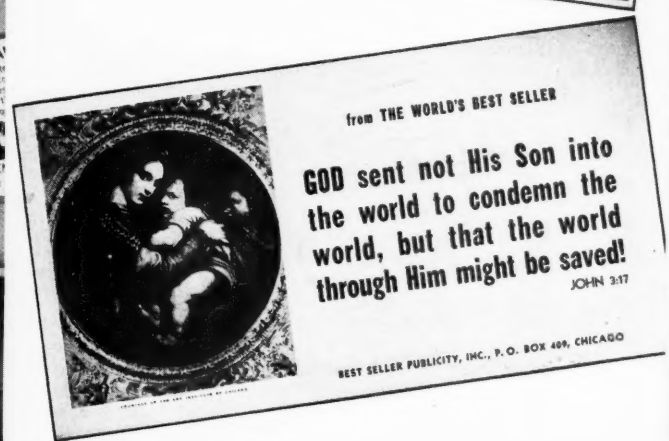
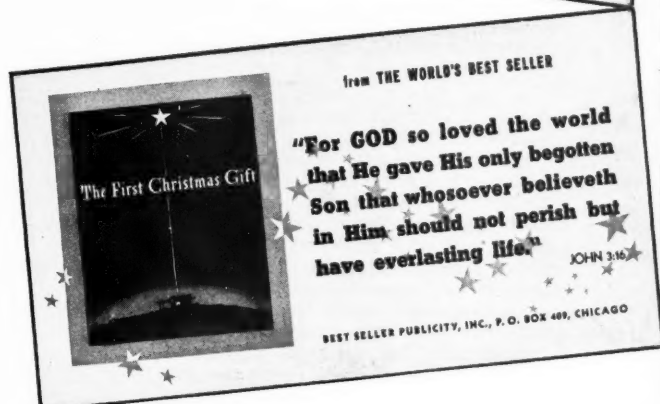
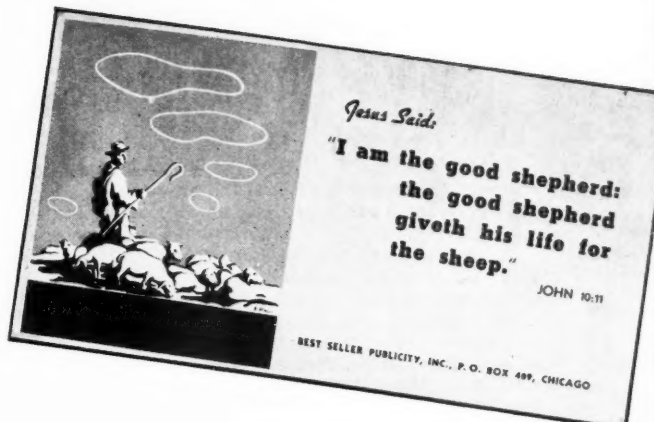
writes, "The quotation from the words of Christ appearing in the street cars are an inspiration and a blessing, and a real rest to me—and, I feel, to many others."

Significant is the fact that Best Seller Publicity cards are the work throughout of Christians. First comes the selection of the verse. This is done by a committee representing virtually every evangelical church denomination, and final selection is made only after long hours of prayer and consultation. Next in importance is the design. For, according to Best Seller Publicity philosophy since the beginning, every card that goes up in a street car must equal and if possible surpass in attractiveness the commercial advertising cards which surround it. Here the services of well-known artists—all sound Christians—come into play. And obviously such experts as Vaughn Shoemaker, Pulitzer prize winner and chief cartoonist of the *Chicago Daily News*; Francis Chase, celebrated designer; Robert Mackay, Stanley Olsen, and Warner Sallman, noted commercial artists, never lack an audience. Finally there is the printing, and again it is the work of a Christian that is contributed to the production of the Scripture text card.

With such a background of development it is no wonder that in popularity Best Seller Publicity cards have enjoyed mushroom growth. Soon after the first cards appeared in Chicago cars, visitors from other cities saw them and returned home to tell friends about this effective means of preaching the gospel. Then the letters began to come in asking how cards for home town display could be secured. Immediately the Chicago committee swung into action, advised local groups on organization, and then offered their own cards at cost of printing. Now local committees are watching with satisfaction as their street cars and buses go out to preach the Word of God.

In Chicago two years ago Scripture verse cards first were placed in 250 street cars. That number was doubled, then tripled, and today together with the cards appearing in other cities, it is difficult to say how many persons daily are thus enabled to read the Word of God. One thing is sure—and that because it is His promise—that Word never returns void. And because this same Word is "quick and powerful" in convicting of sin and pointing to Christ Jesus as Saviour and Lord, the presence of Best Seller Publicity cards in city street cars and buses is an encouraging sight in these dark days.

A single Best Seller Publicity card daily gives out the Gospel Message to thousands of street car or bus riders.



"But Now Is Christ Risen"

By REV. HAROLD MACKWAY, Sellersville, Pa.

THE question of the fact of the resurrection is still raised from time to time, as in Paul's day. In witnessing to the fact of the resurrection, Paul reminded his hearers as to the alternative, "If Christ be not risen, then is our preaching vain, and your faith is also vain," culminating his opening argument with the words, "But now is Christ risen from the dead, and become the first-fruits of them that slept." He then proceeded to show that our hope of resurrection stands or falls upon the actual, literal resurrection of Christ in a glorified body.

In the days of ancient Greece and Rome, when the people almost universally believed in many gods and visualized them in what we term "idols," the better educated had grave doubts about such a "faith." The latter class, which we now term "intelligentsia," were really only infidels, or at least agnostics. During early Jewish history—a people who held a rational faith amid so-called heathen superstition—the rank and file of the people failed to grasp the inner and higher meanings of their faith as symbolized, and repeatedly fell into the general world belief of "gods many."

Amid the ignorance of things terrestrial, it is not surprising that people would be ignorant of things celestial. This made it easy for charlatans to get followers to most any form of belief, provided it contained a sufficient amount of the mysterious. Now this is just the position taken by some leaders of today, claiming that the Jewish faith, and also the apostolic Christian faith, represent the childhood of religion, which if doing no more, tends to keep the masses from stealing and murdering and crass immorality; and for some such reasons in-dorse them. It is a historic fact that beliefs classifying us as simply a higher type of animal with similar endings, tend to promote only a higher type of animal living, gratifying what appeals to the senses. This tendency, history clearly shows, wipes out whole "civilizations" in due course—virtually rotting away.

And now it seems we are back again to the days of ancient Greece and Rome—another riot of sex indulgence, much of which is legalized, while the faith once delivered to the saints is laughed to scorn. Why, if a man died and then actually rose from the dead, that would be a "miracle." And "we know that miracles never happened, couldn't happen, as that would violate the course of nature. Who of us ever saw a miracle?"

Years ago, in childish folly, some of us dreamed of a machine heavier than air, flying in the air like a bird. This the wiser ones "knew" couldn't happen—it was ridiculous, and besides nobody ever had seen such a thing. But even Isaiah in prophetic vision saw them flying in

the air. He said, "Who [or what] are these that fly as a cloud, and as doves to their windows [cotes]?" (Isa. 60:8). And the radio, except among them of like pursuits, wasn't even dreamed of; miraculous even to some of us today—things that simply "couldn't be."

The great miracle of the resurrection of Jesus Christ from the dead occurred when the world was in the darkness of deepest sin, although intelligence was of a high order. The masses were ignorant and superstitious and even the most intelligent did not believe anything but that which appealed to sight or senses. History constantly repeats itself. Today, pictures, stories, and theatricals alike pander to the grosser senses, which forty and fifty years ago sent their promoters to the penitentiary. We are moving so fast toward conditions common to Babylon, Nineveh, Greece, and Rome, that we hardly even feel the motion.

However we still cling, if ever so loosely, to the beliefs of Christianity. We want to be termed Christian, even if we don't believe in such things as miracles and our "faith is vain." Some say, there are some beautiful ideas and ideals embraced in Christianity, fine enough for mothers to teach children.

BUT WHAT ABOUT the apostle Paul who spread these "tales"? He was one of the most learned men of his time, versed in heathen and Jewish lore and master of at least four languages. Probably no better educated man lived in his time. And he believed in Adam and Eve, Jonah and the whale, and the serpent in the wilderness, and their true significance. He lived at the same time as the five hundred who witnessed the resurrection of Jesus Christ, and he doubtless contacted many of them.

Then we hark back to Moses and his times, times replete with miracles, of which some say today, there is no such thing. He disclosed a revelation, he claimed from God, that in all its forms and ceremonies typified all the mysteries of the Christian gospel, and yet whose import was but slightly realized by the people of his time; a picture still held as true by the Jewish people, apart from this significance—which is either unknown or denied by the nation as a whole. This is strange, too, when we consider that the Christian Church was originally composed almost if not entirely of Jews. Little has it been realized that Judaism is to Christianity as the plant to the flower; neither rightly denies the other.

Then we have what is generally considered the enemy of the gospel and miracles, even science. Of true scientists it need not be said, "Professing to be wise, they became fools," for science does not embrace theory, but knowledge. Science

does not deny the miraculous. It only acknowledges it knows nothing about it, which must of necessity always be true.

SCIENCE HAS ADVANCED many theories as such, among them being that of evolution, which today in polite society few would have the courage to deny, yet so high an authority as Professor Tyndall said in this connection: "I share Virchow's opinion, that the theory of evolution in its complete form, involves the assumption that at some period or other of the earth's history there occurred what would be called spontaneous generation. But I also agree with him that the proofs of it are still lacking." Lord Kelvin, the great physicist and philosopher, said: "I marvel at the undue haste with which teachers in our universities and preachers in our pulpits are restating truth in terms of evolution, while evolution itself remains an unproved hypothesis in the laboratories of science."

Professor Charles Lyell, who invented the "onion-skin theory" of geology, upon which Charles Darwin erected his "house of cards," the theory of evolution, said of scientific theories: "In the year 1806, the French Institute enumerated not less than eighty geological theories which were hostile to the Scriptures; but not one of those theories is held today." Little did he know at the time that his own theory would share the same fate. All that was necessary was to assemble facts. This Thomas Mendel did not long afterward; and Darwinism and the theory of evolution fell of its own weight. Mendelism, founded upon demonstrated facts of heredity, obliged scientists as a whole to discard Darwinism, for Virchow, the great naturalist, said, "The proofs of it are still wanting" and "the doctrine is utterly discredited."

Seeing then the sandy foundation upon which many theories, no matter how plausible, are built, let us see what the solid rock of historic fact affords. "By many infallible proofs" from those who "were eyewitnesses of his majesty," we see the fact of resurrection was not based upon imagination, or a vision of some hysterical women, as some false teachers would have it; nor that the Spirit of Christ living in others is His resurrection.

After three days in the tomb, exposed to the semitropical heat of the climate of Palestine, Jesus rose again, as He said He would and as was also the testimony of abundant prophecy; and was seen by the apostles and by more than five hundred brethren at once. Five hundred is quite a crowd, and yet Jesus showed Himself alive after His death to many people gathered together in one place. As Peter wrote by inspiration afterward, "We have not followed cunningly devised fables,

(Continued on page 454)

Human Hatred and Divine Love*

Let's Go Back to the Bible

By REV. WILL H. HOUGHTON, D.D., Chicago, Ill.

A GENERATION ago a poet sang:
"Do you know the world is dying
For a little bit of love?
Everywhere we hear the sighing
For a little bit of love;
For the love that rights a wrong,
Fills the heart with hope and song;
They have waited, oh, so long,
For a little bit of love.

"From the poor of every city,
For a little bit of love,
Hands are reaching out in pity
For a little bit of love;
Some have burdens hard to bear,
Some have sorrows we should share;
Shall they falter and despair
For a little bit of love?"

The theme still calls for accent and repetition, but now we have reached a deeper step in human suffering. The world not only is dying for lack of love—it is committing suicide through its propagation of hate. Is it not strange that after a generation of emphasis on brotherhood we should have the sudden outbreak of the worst epidemic of hatred human history has known?

A business circular at hand opens with this declaration in large type, "The prudent businessman deals with facts and not with things as he would like them to be." Too many of us live in an unreal world. There are religionists who still prattle, "Onward and upward! Better and better!" There are philosophers who still say, "Utopia is just ahead; perhaps a mile or two further away than we thought, but just ahead nevertheless." But while visionaries dream, the forces of evil are sowing broadcast the seed of hatred.

I have a friend who was a communist, first a theoretical communist in an American university, and then an actual and active communist, even an officer of the Soviet in Russia. Disillusioned, he fled, and now in his opposition to its lying propaganda he reveals it for what it is—a religion of hatred. He says, "To be a proper bolshevik you must be ready to kill, but in order to kill you must hate. First you must hate capitalists. You may not know who they are, but you must hate them just the same. You begin by hating the big capitalists, and then you continue by hating the little capitalists, and you end hating everybody, because everybody has more or less than you, or knows more or less than you, so hate them all." In this way my ex-communist friend describes the spirit of some of the accepted philosophies of today.

There are race hatreds and class

hatreds, and they are on the increase. And never forget that in these divisions both parties lose—the hated and the hater. The thing has gone so far in the totalitarian countries that in a false loyalty young children have betrayed and sworn away the lives of their own parents, and many in the same ranks have called each other brother or comrade, even as they plunged the knife in their breasts.

Frequently, envy and covetousness are the materials on which hatred feeds. Added to these is that desire to blame someone for our troubles and make them the scapegoat. On this ground the Jews have often been made to suffer. As a Christian, I must make the admission that the darkest chapter in Church history is the one reciting the story of Jewish persecution. Many a governmental leader has risen to power, or in other days has held his throne, by blaming the Jew for the faults and failures of a nation; and now in many lands are the broken victims of hate, both Jewish and Gentile, in detention camps—outlawed, disfranchised, persecuted, with families scattered. Our imagination cannot take in the number of them—these poor victims of suspicion, false accusation, and hatred.

What an indictment of the race this is! No, you cannot blame Christianity or the Bible. The Bible was a discredited book in these lands, and though some of them called themselves Christian countries they had long ago cast over the doctrinal restraints and safeguards of the Christian religion. All of these lands of hatred have majored in education, in science, and philosophy. They scoffed at both the justice and the love of God. Men were doing very well, and God was not needed, and then the prairie fire of passion swept the world. Yes, the world is dying for love. It is committing fratricide and patricide and matricide, and if it could, would commit deicide, and all because of its rejection of the love of God in Christ.

How significant these Bible sentences should be in this dark hour:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end" (John 13:1).

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3).

Over against these declarations of God's love are verses which show man's ungrateful denial of that love:

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (Isa. 1:2, 3).

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

The poem, of which we have quoted two verses, has this added stanza:

"While the souls of men are dying
For a little bit of love,
While the children, too, are crying
For a little bit of love,
Stand no longer idly by,
You can help them if you try;
Go, then, saying, 'Here am I,
With a little bit of love.'

AT OUR RECENT Founder's Week Conference in Chicago, there were two speakers who must have brought to the assembled host a picture of what the love of Christ really is as it is shed abroad in the human heart. One was a missionary to China, whose daughter, following in his footsteps and herself a missionary in the same land, was seized and beheaded by Chinese communists. The father told the story, but one looked in vain for any trace of illwill toward the murderers. Affectionately he dealt with the sacrifice of an unknown Chinese farmer who laid down his life in exchange for the life of a baby girl left by the martyred mother, and he dwelt lovingly on the heroism of a native Christian pastor who trudged long miles and weary days to carry the babe to safety. It was thrilling out of the blackness of the recital to see the gleam of love in his heart for the misguided murderers.

Another missionary speaker had himself been imprisoned by Chinese communists. Five hundred and seventy days of awful suffering were his—day after day, month in and month out, with one bowl of rice to sustain the body for twenty-four hours, and with an armful of straw thrown in a corner to be his bed. Is it possible for a human being under such circumstances to feel anything but hatred for his captors and tormentors? When you looked at his face, you knew it was possible, for there was a note of win-

*Broadcast over radio chain on March 17.

some love running through the entire recital, and one of his greatest joys was the news recently received that one of his captors had accepted Christ as Saviour.

If you were to ask these missionaries the source of this unnatural love for others, even for their enemies, I am sure they would respond in biblical phrases:

"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared" (Titus 3:3, 4).

WHO COULD DOUBT that the rejection of a Christ of love is responsible for the tidal wave of hatred sweeping our world? It is easy to read from John 3:16, "God so loved the world, that he gave his only begotten Son," without having any realization of what was involved in the giving. Christ was in the bosom of the Father. He thought equality with God was not a thing to be tightly held, but laying aside the glory that was His before the foundation of the world, He stooped in self-humiliation to identify Himself with sinful men. He who was rich became poor, that we through His abject poverty might be made rich. The prophet anticipated it as he said, "He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53:3). Why should He, the Creator of heaven and earth, the Sustainer of the universe, consent to be despised of men? Only because of His great love. He loved us while we were sinners. He loved us all the way from heaven to earth, and because of His atoning love completely identified Himself with our lot.

What a picture is that given to us by John in the thirteenth chapter of his Gospel:

"Now before the feast of the pass-over, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13:1-5).

The presence of the one who was to betray Him into the hands of wicked men, could not allow any hatred in His heart, or turn Him from His purpose, and so He, the King of heaven, girded Himself with a towel and washed the feet of His disciples. Frequently in the Scripture, Christ is pictured as a servant, but here He takes the lowest form of service. Europeans know in the home of many employers, or in a hotel, there is one who has the lowest type of work. He even cleans the shoes of master and guests. "Boots" he is frequently called.

Again and again men seemed to insult Jesus in what they said to Him and the way they acted toward Him, but again and again He took an even lower place. What an insult that was to Him when they came to arrest Him, and Jesus said, "Are ye come out as against a thief with swords and staves for to take me?" (Matt. 26:55). They were armed as if He had been a malefactor, as if He would take something from men. Here is the one who possessed worlds and ages, and voluntarily He had taken the place where He could say, "The foxes have holes, the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). Instead of any understanding or appreciation on their part, there were false accusations, and they came to take Him, even as they would take a common thief.

Have you ever read the Twenty-second Psalm? Prophetically it opens with the cry which fell from the lips of Jesus, on the cross:

"My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. . . . They part my garments among them, and cast lots for my vesture. . . . For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet" (Ps. 22:1-8, 16, 18).

SOME THEOLOGIANs at times have denied the expression, "They pierced my hands and my feet," was prophetic and had its fulfillment in the death of Christ, because they say that under Roman law hands were pierced, but never the feet. However, more recently it has been discovered that Plautus, secular writer of Roman literary fame, has left some lines concerning a slave who was crucified, and his hands and feet were both nailed to the cross.

How that fills out the picture! Christ took a servant's place, but it was a lower servant, a very slave, and men were not satisfied even then, so they seized Him as a criminal and made Him die the death of an outcast, a lawbreaking, criminal slave!

Do you ask why? Your question has been answered: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Ah, if you would see the height and depth of that love, look to the cross as the billows of judgment roll over the One who knew not sin, but who was made sin on our behalf. He looked down to see the false accusers, to see those who hated

Him without cause, but instead of the cry for vengeance which He might have uttered, you hear His whisper, "Father, forgive them; for they know not what they do" (Luke 23:34).

NOW IF THE WORLD needs anything in its present wilderness of hatred, it needs a glimpse of the dying, loving Son of God. You men, embittered by hatred, you who expect by slaughter to achieve peace, why not see that the root of all war is rebellion against a loving God? Why not close in with His offer of mercy and with the free gift of salvation in Jesus Christ? And you who profess to be Christians, you who say you have accepted Christ, and that therefore He is living in your life, why not yield your life to Him, so that He can love through you? Why not glory in the declaration of the apostle Paul:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35-39).

And now, if you as a Christian are sure that is all true, go forth to make it very real through your life to others, for the glory of Christ!

How Long?

By Katharine C. Shapleigh, Tryon, N.C.

They suffer, Lord, Thy children suffer wrong,
Oppressed, imprisoned, tortured, done to death;

From many lands their cry goes up,
"How long?"

Thy name is whispered with their falling breath.

We suffer, Lord, our hearts are torn with grief

For these who own Thee as their glorious Head;

We long to fly at once to their relief—
To clothe, to comfort, and to feed with bread.

One body indivisible are we,
One member's suffering is felt by all;
And Thou, beloved Lord, dost feel, dost see,

Dost know their sorrow and dost hear their call.

Oh, bring to them the comfort of this thought,

That in their sore affliction Thou art torn,

Afflicted, bound, and that the battle fought

On Calvary's cross ended with—Easter morn!

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—Psalm 64:9, 10

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How Old Is the Human Race?

By PROF. PAUL M. WRIGHT, Wheaton, Ill.

JUST how old is the human race? That is a question we often hear discussed or guessed at. Some tell us anything that happens to fit in with some obtuse theory which they are trying to bolster up. We hear everything from a million years on up. These same people are very prone to deny the Bible and especially the account of the Flood in the time of Noah.

The purpose of this article is to see approximately how long the human race has been multiplying since its ancestors numbered two. The structure of the argument is as follows: The period or number of years required to double the population of the world is determined as accurately as possible. From this information it is possible to calculate how long the present world population has been growing, as well as how many people would be actually living after any set number of years.

The *Chicago Daily News Almanac and Year Book* has compiled from all available reliable sources the world population for the years: 1887, 1892, 1904, and succeeding years. The figure in each case is for the year before the date of the book. They give

Issue	Page	World Population
1887	8	1,450,000,000
1892	154	1,479,729,000
1904	68	1,604,805,353
1910	87	1,637,168,247
1915	153	1,747,208,990
1920	212	1,688,936,350
1925	93	1,720,000,000
1933	150	2,064,084,187

These data were plotted graphically. The curve was clearly logarithmic, even though the war caused some irregularities. Logarithmic curves may be plotted as straight lines by using semi-logarithmic graph paper. Such a curve was made. The curve is really the logarithm of the population versus time. It was seen to be a straight line, and the straight line drawn was a very close approximation to the curve for the last fifty years. This graph shows that the population doubles every 130 years. This is a reasonable figure. It means that if we started with two people, after 130 years the living population would be four, and after 130 more years it would be eight, and after 130 more years, a total of 390 years, it would be sixteen, etc.

Dr. Wm. A. Williams in his valuable book, *The Evolution of Man Scientifically Disproved*, arrives at the doubling period

by still a different method. He used the equation $2^n = \text{population}$, wherein n is the number of times that the population has doubled itself, if it started from two people. The figures he used (1922) figured out that the population had doubled 30.75 times. Then, according to the chronology of Hales, based on the Septuagint text, 5,077 years had elapsed since the Flood, and hence 5,177 years since the ancestors of mankind numbered only two, Noah and his wife (Gen. 5:32; 7:6). Dividing 5,177 by 30.75 gave him 168.3 years as the period required for the human race to double itself. Also he pointed out that according to Hales 3,850 years had passed since the marriage of Jacob. The Jewish population of 11,393,815 (Jewish year-book 1922) meant that they have doubled their numbers 23.8758 times, or once every 161.251 years.

Ussher dates the Flood 2349 B.C., or 4,282 years ago (1933). However, it is better to start the race with eight people (Gen. 7:6) than to go back 100 years and figure as two, because the three wives of Noah's sons were not descendants of Noah and his wife. The world population of 1933 means that the race has doubled 30.9428 times. Since $2^n =$

2,064,084,187; $n = 9.3147274$ divided by $0.3010300 = 30.9428$. This means that the population has doubled itself 28.9428 times since the Flood when there were eight people. Now the 4,282 (Ussher's time since the Flood) divided by 28.9428 gives 147 years as the doubling period.

If we multiply our doubling period of 130 years, gotten by figures for the last 46 years, by 28.9, the number of times the race has doubled, it would make the flood 3,763 years ago. Or, 130 times 30.9 doublings would make it 4,022 years since Noah and his wife were the ancestors, which would place the flood at 3,922 years before 1933. Remember, these figures are based on the world population of the last 50 years, and have no dependence whatsoever on the Bible or any chronologist. Yet the agreement is marvelous.

The Mayan Calendar is dated from 3512 B.C., perhaps the date of the Flood, or 5,445 years before 1933. Dividing 5,445 by 28.94 we get 188.15 as the doubling period. Or, if we go back 100 years to Noah and his wife, and divide 5,545 by 30.94 we get 179.2 as the doubling period.

These figures are certainly all of the same order of magnitude, and coming from so many different sources, can hardly be questioned. Probably the 130 doubling period based on the last 50 years is more rapid on account of the infant mortality change. At any rate, the more rapidly the race doubles, the better it is for our argument, for we are now going to show that a million years, or even a few less, would give more people than we have space for.

NOW LET US SEE how long it would take at the normal rate of doubling to have a living human being on each square foot of the dry land of the earth's surface. The *Daily News Almanac* gives the area of the earth as 52,821,684 square miles, which would contain 1.473×10^{15} square feet. To have that many people, the race would have to double itself only 50.387 times ($2^n = 1.472584 \times 10^{15}$, or $n = 50.387$).

The time required for the race to double this many times is found by multiplying 50 by the doubling period.

$50.387 \times 130 = 6550.0$ years.
 $50.387 \times 167.6 = 8444.0$ years.
 $50.387 \times 188.15 = 9480.0$ years.

Thus, at the rate of increase for the last 50 years, it would only take 6,550 years to have a living person on every square foot of the earth's dry land surface.

It wouldn't take much longer to put one on every square foot of water as well as dry land. The surface of the whole earth is not quite four times that of the dry land, so it would take about four times as many people. To double twice more would only take 260 years more for the short period, or 376 more for the long period.

Thus with the longest period that we have, we would have a person on every square foot of land and water in only 9,856 years (6,810 years for the 130 doubling period).

Further computations were made for the number of persons which would occupy the same volume as the earth, and the number of years required for this increase was found to be:

For the 130 year period.... 9,679 years
 For the 167.6 year period.... 12,478 years
 For the 188.15 year period.... 14,008 years

The distance from the earth to the moon is 240,000 miles. If a sphere of this radius were filled with people, the time required for this increase of population would be:

For the 130 year period.... 11,995 years
 For the 167.6 year period.... 15,464 years
 For the 188.15 year period.... 17,360 years

The distance to the sun is 93,000,000 miles. If a sphere of this radius were filled with people, the time required for this increase of population would be:

For the 130 year period.... 16,634 years
 For the 167.6 year period.... 21,446 years
 For the 188.15 year period.... 24,075 years

If piling people upon the earth so as to reach the sun would require only 24,000 years, where has the increase gone from the millions of years which some geologists mention as the time that man has been on the earth?

MATTHEW HENRY LIVES AGAIN TODAY

The revival of interest in Matthew Henry's commentary on the Bible is a bright spot on the Christian horizon today. That thousands of ministers, Christian workers, Bible students, and lay Christians are turning again to this Bible scholar for exposition of the Scripture and spiritual interpretation is a good omen. Originally issued over two hundred years ago, this commentary shines today clear above the critical discussion that has disturbed, if not shaken, the faith of many Christians. It has been commented recently that when Matthew Henry is used so widely there is bound to be a marked return to the old faith and authority of the Old Book upon which this nation was founded.

The widespread interest in Bible study, as shown by the remarkable sale of Matthew Henry, is also one of the most encouraging signs of the times. For no one can study Matthew Henry's comments on the Scripture without hearing the divine voice speaking to him from its pages, and without hearing the call to service.

Matthew Henry is actually far more than a commentary. It is really the famous preacher's treasury of Bible knowledge. It may interest one to know that it appeared originally under the title of Matthew Henry's Bible. In it is found all the knowledge of the Scripture and the Christian life which the famous preacher dug out during his long career. Each chapter of the Old and New Testaments is summed up, the sacred text is inserted in distinct paragraphs, each paragraph being reduced to its proper head. The sense is given and largely illustrated with practical remarks and observations.

The publishers have announced a new edition from new plates which is superior in many ways to any previous printing of this famous commentary. Extensive sales have justified this action. And so, for the thousands who are continuing to take Matthew Henry to their hearts and minds, the famous preacher of the seventeenth century lives again and will continue to live for many years to come.—William H. Wooster.

Gentlemen: Your March issue of MOODY MONTHLY is so delectable that I wish to use it instead of an Easter card for the Young Women's Bible Class in my church. I need thirty-six copies and enclose my check.

I am not the teacher, but am interested in them, and am glad to give them something really worthwhile and of spiritual value.

Sincerely yours,
 Mrs. E. H. P.

Moody Monthly



Can You Doubt?

By Esther E. Rowe, Newport, N. H.

Can you sit on top of a hill in spring,
 And watch the birds sailing by on the wing,
 And see the clouds drifting on in the sky,
 And doubt there's a God who dwells on high?

Can you watch the rainbow span the blue,
 Or tread the grass full of morning dew,
 Or sit by the seaside and hear the waves,
 And doubt there's a God who lovingly saves?

Can you watch the butterfly flit through the air,
 And see the flowers blooming fragrant and fair,
 Or watch the trees reaching ever above,
 And doubt there's a God of wisdom and love?

Oh! dear ones!
 As sure as the sun tints the west,
 And the birds of the air go home to their nest,
 As sure as the butterflies, birds, and bees
 Flit and wander 'mid flowers and trees;
 As sure as the rainbow spans the sky
 There's a God who reigns forever on high,
 Who will all of our joys and sorrows share,
 And will over us watch with infinite care,
 Our divine Redeemer; in that great above,
 He watches, and waits with eternal love.

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A Divine Life*

By REV. FREDERIC W. FARR, D.D.

The water that I shall give him shall be in him a well of water springing up into everlasting life.—John 4:14.

JESUS resting at Jacob's well, an episode in His journey from Judea to Galilee!

The disciples had gone into the adjoining village to find something to eat. While the Master sat resting by the well in the hot noontide, there came a woman of Samaria to draw water from the well. Jesus was never too tired to preach the gospel.

Had He commenced His sermon at once without preface or preparation, His audience of one would probably have been frightened away. With the ulterior motive of saving this woman's soul, He began a gentle and gradual approach to her confidence by the most natural request that a thirsty wayfarer could make. "Jesus saith unto her, Give me to drink."

Instead of responding to this simple request, the woman with an instinctive love of controversy started a discussion in theology. This was, to say the least, untimely. Jesus met her on her own ground, and using the water as a text, He preached to her upon the living water. "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

This reveals the secret of a victorious Christian life. What water is to the body, Christ is to the soul. Water is even a greater necessity than food. The physical life can be prolonged a considerable period of time without food, provided one has plenty of water to drink. One will die of thirst much sooner than of starvation.

Water is peculiarly fitted to be a type of salvation in this present age. This is an unclean, restless, and feverish age, and water is a cleansing and a cooling liquid. The heart of man is defiled and inflamed by sin, and the living water makes it clean and satisfies its every desire.

At the Feast of Tabernacles Jesus stood and cried, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive" (John 7:37-39).

And again, when Jesus was comforting His disciples prior to His final departure into heaven, He said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

The coming of the third person of the blessed Trinity depended upon the going of the second person. The ministry of the Holy Spirit is inseparably connected with

the atoning work of Jesus Christ. Until Christ had finished His work on earth and taken His position of intercession and advocacy in the heavens, the Holy Spirit could not commence His official work on earth.

Notwithstanding the utter dependence of the disciples on the personal presence of Jesus when He was here on earth, it was a positive advantage to them to have Him go away and have the Holy Spirit take His place. The Holy Spirit was to do for them all that Jesus had done and more. They were to do even greater works than He had done because He was going to the Father.

Instead of His being localized upon the earth in one particular place, He would be universalized, for wherever two or three would be gathered together in His name, there would He be in the midst of them (Matt. 18:20). Instead of being incarnate in one human body of flesh and blood, He would incarnate Himself in the body of each disciple, thus multiplying Himself a millionfold and reproducing His own life in every one of theirs. The body of each believer would be a temple of the Holy Spirit, who would so dwell in their hearts by faith that each one could truly say, "For me to live is Christ" (Phil. 1:21).

THE world can never understand the life of the child of God because that life is supernatural and divine. It is a profound and insoluble mystery, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). Even the life which we now live in the flesh, we live by the faith of the Son of God, for we have been made partakers of the divine nature through the regenerating power and life of the Holy Spirit.

The life of the child of God is supernatural in its origin. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Water cannot rise above its level. "That which is born of the flesh is flesh."

The new birth comes from above. All the agencies and efforts on earth cannot avail to regenerate a single soul.

Life can only come from pre-existent life. "The water that I shall give him"—the living water is given, not bought, and comes from God alone. This life is supernatural also in its continued sustenance and supply. Salvation is a never-failing perennial spring within the soul. "The water that I shall give him shall be in him a well of water springing up into everlasting life." This is a guarantee of perpetual deliverance. No emergency can be too sudden and no trial too great

for this indwelling life to manifest itself in victory.

It is no wonder that the world fails to understand such a life as this. Life of any kind is an inexplicable mystery. Physical life in its source and secret processes is the despair of the scientist. It is undefined and indefinable. How much greater a mystery is spiritual life! The living water is like an artesian well that comes up from the depths of the earth, and flows through summer and winter without cessation.

The supernatural life that Jesus lived was under the power of the Holy Spirit. Everything that He did was by the power of the Spirit. Near the beginning of His ministry He said, "I cast out devils by the Spirit of God." At the close of His life, it was said of Him that it was through the eternal Spirit He offered up Himself a sacrifice to God. His entire life was guided and filled by the Spirit.

It is just so in our own lives. The Spirit is not only for pastors, evangelists, and Christian workers. It is for all the children of God, irrespective of what their work in life may be. God wants Spirit-filled doctors, lawyers, merchants, clerks, mechanics, and students, just as much as He wants Spirit-filled preachers and teachers, and not infrequently He can use them even more.

Perhaps the chief thing and the best thing about this well of living water is that it makes one a means and minister of blessing unto others. One Christian who is filled with the Holy Spirit and is overflowing with the water of life can be a blessing to hundreds and thousands of his fellow beings. This is all that makes life worth living.

Every age, every generation, and every church has its well of living water. What glorious wells of water were Carey and Judson in India; Williams and Paton in the South Seas; Morrison and Taylor in China! Many a patient toiling minister and missionary is such a well of water to his little flock. Many a consecrated Sunday School teacher is a well of water to the class gathered for instruction. Many a humble burden bearer in the family is a well of water to the other members of the family in the ministry of prayer, encouragement, and counsel.

Every Christian ought to be a well of living water in this dreary wilderness of a world, like a green oasis with a cool and crystal spring in the desert of Sahara.

Christ is saying now to every one what He spoke to the woman at the well: "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10).

"Whosoever will, let him take the water of life freely" (Rev. 22:17).

*Fourth in the series of articles on "Divine Truth."

"He Could Not Be Hid"

By HELEN MILLER LEHMAN, Santa Rosa, Calif.

THROUGHOUT His entire lifetime, Christ was intimately connected with the multitude. In the Scriptures we find such expressions as, "The multitude spread their garments in the way"; "The multitudes went after him"; "A great multitude when they heard the great things that he did, came unto him."

The crowd forever pressed close to Him. They who carried the man sick of the palsy "could not come nigh unto him because of the press." "He had healed many; inasmuch that they pressed upon him for to touch him." When He would be alone the people saw Him departing, "and ran afoot thither out of all cities . . . and came together unto him." They "ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment" (Mark 2:4; 3:10; 6:33, 55, 56).

We have accounts of His feeding the multitude. "Jesus . . . went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed . . . and he healed them: inasmuch that the multitude wondered" (Matt. 15:29-31). Having compassion upon the multitude because they had continued with Him for three days, having nothing to eat, He commanded them to sit down and He took seven loaves and the fishes, and gave thanks and brake them, and gave to the disciples, and the disciples to the multitude, "and they that did eat were four thousand men, beside women and children" (Matt. 15:38). Under similar circumstances, a multitude numbering five thousand men beside the women and children were fed when they followed Him until the day was far spent and they had become exhausted for lack of food.

At times the humanity of Christ could not be denied. His physical self grew weary with the incessant demands of the multitude. He was grieved with the lack of faith and the absence of understanding of spiritual things, even among His disciples. At such times it became necessary for Him to withdraw Himself from the crowd, to go apart into the mountain to pray, or into the ship or desert place, where alone with His father He might recharge His strength and His Spirit.

At one time we read, "He en-

tered into an house, and would have no man know it; but he could not be hid" (Mark 7:24).

Christ could not be hid because the power of healing was in His touch, and men have always been concerned with their bodies and their bodily ailments. He said of Himself, "I am the Lord that healeth thee." He healed all manner of sicknesses. He healed the blind, those burning with fever, those afflicted with palsy and with leprosy, those possessed of demons. He brought immediate relief from suffering and pain. Small wonder that when He would have no man know of His whereabouts, they hunted Him out. He could not be hid!

He possessed the power to heal all nations. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

He healed the brokenhearted. "The Spirit of the Lord is upon me; because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18). "He healeth the broken in heart, and bindeth up their wounds" (Ps. 147:3).

The climax of His power was expressed through His ability to heal those sick in sin. During His entire ministry, thousands of sin-sick hearts looked Christward, and through faith in Him were made whole. His death brought healing. "He was wounded for our transgressions, he was bruised for our iniquities; the

chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

AGAIN, He could not be hid because He was light, and light cannot be hid.

David said of Him, "In thy light shall we see light," and, "The Lord is my light and my salvation" (Ps. 27:1).

Isaiah said, "The Lord shall be unto thee an everlasting light" (Isa. 60:20).

Samuel said, "He shall be as the light of the morning, when the sun riseth, even as a morning without clouds . . . clear shining after rain" (II Sam. 23:4).

John said, "That was the true Light, which lighteth every man that cometh into the world" (John 1:9). And the final verification of this attribute came when Jesus said of Himself, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). He could not be hid. He was, and is, the light of the world.

Christ demands nothing of His followers which He Himself would not perform. In His Sermon on the Mount, He admonishes, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

It was because He let His light shine before men that the multitude was so irresistibly drawn unto Him.

A born-again Christian is a child of God, and as such he is like the Son of God. He too, is light.

The world is sadly in need of light, for today it moves under heavy clouds—war clouds, clouds of doubt, fear, superstition and despair.

The Church has largely abandoned its policy of evangelism. It seems concerned with everything but the saving of lost souls. It sponsors plays, moving pictures, bazaars, rummage sales, and dinners. It is desperately concerned with ways and means of raising money, forgetting that the command, "Bring ye all the tithes into the storehouse, that there may be meat in mine house," carries with it the attendant promise, "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

The Church interests itself with man-made peace, politics, and all manner of secular issues. It busies itself with this and that; all the while only a

"My Vesture"

By Helen Honeyman Edwards, Fleischmanns, N.Y.

I wonder who he was,
The man who gambled for, and won, and wore
That robe at Calvary.
Was he the one who said, "This is God's Son
In verity"?

Since then have many been
Who wore the suave, religious, covering cloak
For all mankind to see,
Who have not been dressed in His righteousness
In verity.

Lord, grant I may not be
The man who wears Thy glorious, seamless robe—
The spoils of Calvary—
And yet has failed to "put on Christ" in truth
And verity.



On the way to market in the Holy Land

negligible amount of its activity is given over to the most important of all its business—that of saving souls and of bringing spiritual light to this darkened world.

How many sermons are preached to the sinner in the congregation with the idea of bringing him to a state of repentance? How many Sunday School teachers take it as their personal responsibility to make clear God's plan of salvation, and to see that the children in their classes are led definitely to accept Christ as the only personal Saviour from sin? How many church members and so-called Christians ever speak to a neighbor, friend or relative concerning his relationship with God?

Although we may not realize it, persons of the world watch those who bear the name of Christ. They look for the Christ spirit. They expect Christians to be different. Not long ago a woman said, "I have watched women in the church, and I cannot see that they are any better than I. They are no kinder, no more honest, no more charitable in their remarks and in their opinions."

A tree is recognized by its fruit. So the Christian is recognized by certain distinguishing characteristics. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith" (Gal. 5:22). A Christian is filled with the Spirit of Christ, and Christ with His passion for erring humanity came to save that which was lost.

When you and I, as representatives of the Church body, become possessors of the fruit of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith"; when we, individually and collectively, become concerned with the business of seeking and saving the lost, then in our lives, too, Christ will be as apparent as a candle placed upon a candlestick where it giveth light unto all that are in the house; as apparent as a city set upon a hill which cannot be hid (Matt. 5:14).

The world which perhaps is now uncertain as to our spiritual status will then recognize the Christ in us, for *He cannot be hid*, and as our light shines before men, we shall be glorifying our Father which is in heaven.

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John 12:32, 33). But just as truly, if He be lifted up through our exaltation of Him, shall we be serving as channels whereby He may draw all men unto Himself.

People read infidel books and wonder why there are unbelievers. Why do they read such books? They say that to form an unprejudiced opinion they must read both sides. If a book is a lie, how can it be one side? Infidel books are not one side.—D. L. Moody.

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Greek Word Studies

By Kenneth S. Wuest

THE SUFFERING SERVANT OF JEHOVAH

I Peter 2:18-25

"Servants" is from *οἰκέται* not the usual word for a slave. *δοῦλος* means a household slave. Those addressed were Christian household slaves serving in heathen homes for the most part. "Froward" is from *σκολιός*, which literally means "crooked." The word "froward" is Anglo-Saxon for "from-ward," namely, "averse." This refers to masters whose faces are set against their slaves.

"Thankworthy" is from *χάρις*, the word usually translated "grace." It refers to the doing of something which is beyond the ordinary course of that which might be expected, and is therefore commendable. The word "if" is a fulfilled condition in the Greek. These Christian slaves were being beaten by their masters wrongfully, and they were taking it patiently. The word "glory" is not from *δόξα*, the word used for God's glory, but from *κλέος*, a word not used of God, and when used of men refers to fame. No one ever becomes famous by patiently enduring deserved punishment. "Buffeted" is from *κολαφίζομαι*, meaning "to strike with the fist," used also in Matthew 26:67. Peter never forgot that. The word "faults" is from *ἀμαρτάνοντες*, the word translated "sin" in other places. It means "to fail of hitting the mark." The word "acceptable" is from the same word translated "thankworthy."

The word "example" is from *ὑπογραμμών*, which was used of a child's copybook in which there were writing exercises for the child to imitate. Our Lord's life is the copybook He left for us to imitate. "Leaving" is from *ὑπολαμβάνων*, "leaving behind." "Follow" is from *ἐτακολουθήσατε*, which means "to follow closely upon." Only by close, laborious and painstaking application do we make any progress in Christlikeness. "Steps" is from *ἵχνησαν*, "footprints." "Was found" is from *εὑρίθη*, which is stronger than the simple verb of being. It indicates a guilelessness which stood the test of scrutiny (Matt. 26:60; John 18:38; 19:4, 6). The word "did" is from *ἐποίησεν*, literally, "who never in a single instance committed sin."

The word "reviled" is from *λοιδορούμενος*, which refers to "a harsh railing, which not only rebukes a man, but sharply bites him, and stamps him with open contumely. It is to wound a man with an accursed sting." "Bare" is from *ἀνήγεινεν*, which literally means "to carry up." The word belongs to sacrifice. This reminds one of the priest who carried the offering up to the brazen altar. Our Lord bare our sins in His own body up to the cross and offered Himself as the sacrifice. "Tree" is from *ξύλον*, which refers to something fashioned out of wood.

Correction: The subject of the Greek Word Studies column in the March issue of the MONTHLY should read, "The Department of Strangers and Pilgrims."

Youth Page

Elizabeth Andrews Houghton

LAYING ASIDE EVERY WEIGHT

By Robert T. Lore, Collingswood, N.J.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Hebrews 12:1

In using the word "every," the apostle indicates that there are several weights which retard Christians in their daily walk, which is likened to a "race that is set before us."

Without doubt, the weight of *worldliness* is doing much to retard the work of the visible Church in preaching the gospel and bringing men and women to a saving knowledge of the Lord Jesus Christ. There is a rapidly growing tendency to bring the Church down to the level of the world, when the Church should be pointing the world to a spiritual life, to the only One who can impart that life. There are far too many church members whose daily lives differ very little from that of non-church members.

This weight deadens the Church and denudes it of the power with which it should be energized by the Holy Spirit. Few churches are able to report a single soul saved during twelve months. Furthermore, this deadening process acts like a sort of creeping paralysis.

Is it any wonder that a large percentage of the churches in this nation are frantically calling upon their members to come to the rescue with increased gifts? Is it any wonder that many churches are weighed down by heavy mortgages upon which it is very difficult even to meet the interest?

Worldly amusements and worldly methods of church financing can never go hand in hand with the work of the Holy Spirit. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

Whether many believe it or not, dancing, card playing, and attendance upon the movies is a weight that has made itself evident in the present powerlessness of too large a proportion of our individual churches. Even the music of the present day, with its heathenish rhythm and swing, has a demoralizing effect upon Christians. Syncopation and rhythm have always been the modes of dancing by the so-called heathen.

These weights cannot accelerate the life of the Christian. They retard his growth in grace and spiritual power.

The weight of *care* is all too prevalent among Christians. We are told to be "careful [or anxious] for nothing" (Phil. 4:6). We are to cast all anxiety upon the Lord and let it rest there, for He careth for us (I Pet. 5:7). Even Martha was mildly rebuked by Jesus because she was anxious and "troubled about many

things." It is evident that care or anxiety, with the "deceitfulness of riches" and "pleasures of this life," are weights which may cause us to become unfruitful (Matt. 13:22; Luke 8:14). In all that we do, which includes the making of money, we are to give the Lord Jesus Christ the pre-eminence.

One of the most severe testings to which a Christian may be subjected is that which has to do with the lack of money with which to buy the necessities of life. Employment may be cut to a fractional part of a week, or cut off altogether. But we are told to cast our burden upon the Lord, and He shall sustain us (Ps. 55:22). "Your Father knoweth that ye have need of these things." He will never leave us or forsake us. What He wants us to do first is to "seek . . . the kingdom of God" (Luke 12:31), and the other things will be added unto us.

It is natural for us at times to allow burdens to weigh us down. Parents may be burdened because of a son or daughter. If we are to lay aside this weight, we must therefore get rid of this burden. It is wonderful that the Lord has offered to bear our burden because of His great love for us, and that He has told us to cast our burden upon Him.

"Commit thy way unto the Lord" (Ps. 37:5). The margin says, "Roll thy way upon the Lord." We are to "trust also in him." As we thus "commit" and "trust," we may lay aside the weight.

Consider the weight of *indifference*. "The fool foldeth his hands together, and eateth his own flesh" (Eccles. 4:5). Are any of us guilty of the indifference that causes us to fold our hands while millions face eternity without the opportunity of hearing the gospel? Are we indifferent to the lost condition of the souls around us in our own community?

We ought to lay aside the weight of indifference, for it greatly retards our growth in the Christian life, keeping us in the category of "babes" (I Cor. 3:1). They are able to take only the "milk" of the Word and are not ready for "meat." No growth means atrophied.

One of the dangers of indifference is the facility with which Satan may bring in one of his false "isms" to be grasped by the Christian who has little stability and feels no responsibility. Such an individual may become very "wabbly." Lay aside that weight!

Then there is the weight of *doubt*. If an individual claiming to be a Christian doubts the virgin birth of Christ or His bodily resurrection, we cannot place such an one in the category of "Christian," for such a person has no Christ, no Saviour. I Corinthians 15 is plain on that subject.

But a true believer in Christ who permits a doubt concerning the fulfillment of God's promises is also in a dangerous position. He should cast it from his mind at once. There are those who because of

certain stress of mind commence to doubt that the Lord is ready to help according to His promises. They may be full of trouble and everything seems to go against them. It is then that Satan may get in his nefarious work of casting doubts into their minds. This weight may be a temporary one, but let us lay it aside. It is dangerous, but worse still, it is dishonoring to our Lord.

Finally, observe the weight of *habits*. It is astonishing to see the tremendous number of Christians who are publicly indulging in certain practices which are habit-forming. Will any one declare that the nicotine or the alcohol habit enables the Holy Spirit to work through a Christian as a chosen vessel in the saving of souls? Do nicotine and alcohol make the body a real temple of the Holy Ghost (I Cor. 6:19)? Is a Christian who practices these habits setting a good example and standing before men as a true living "epistle" (II Cor. 3:2)? Paul well said, "If meat make my brother to offend, I will eat no flesh while the world standeth" (I Cor. 8:13). What shall we say of the use of nicotine, and of the drinking of alcohol as a beverage?

These are dragging weights which are exerting a downward pull, and the world looks on and unconsciously passes judgment

Lo, I Go Before

By Mrs. J. W. Bellflower, Eustis, Fla.

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To guide our straying feet.

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He'll never fail to guide
His child of any nation
O'er all this world so wide.

"Lo, I go before"—

In any trial sore;
In sorrow, grief, or trouble,
He's made the pathway sure.

"Lo, I go before thee"—

No temptation hath o'ertaken,
Nor your heart so sorely shaken
But that He has been before.

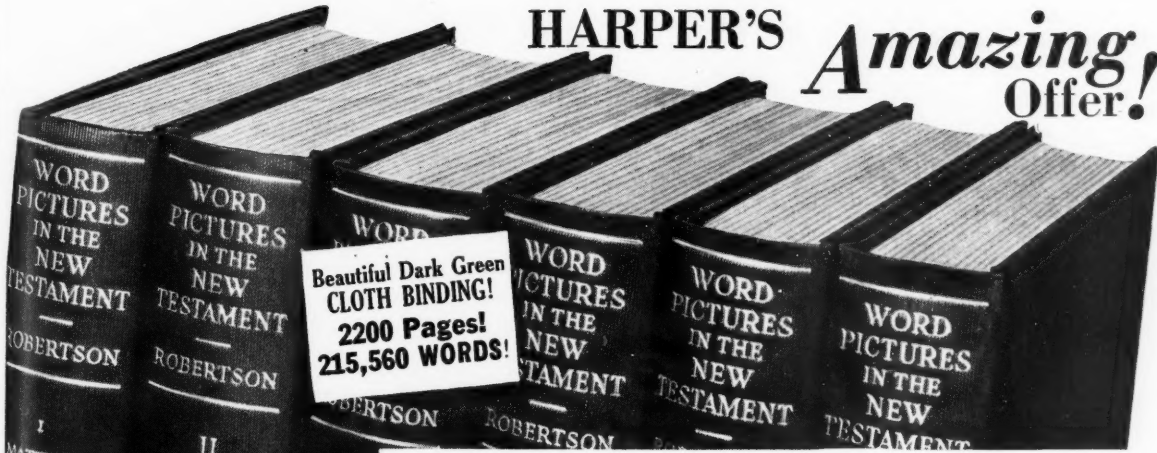
"Lo, I go before thee"—

Conquered are death and sin;
Not one step alone you take,
Not one trial enter in

But lo, He goes before thee

To comfort, ease, and cheer,
To bring to full fruition
One committed to His care.

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the imperative of *ghinomai* to *kata* (God as our example). For *anastrophē* (manner of life); I-16; James 3:13; II Pet. 2:7. P. times. The original meaning (turning out and forth) suited the Latin word at our modern "conversation"

Missionary Department

William H. Hockman

AN OPEN DOOR

To the Central American Mission center at Santa Tecla, Salvador, early in the Lenten season, there came an unusual looking letter, bearing the indefinite address of "The Evangelical Preacher at Santa Tecla." The Spirit of God had guarded this important message and it found the right source of attention and help. It proved to be a "Macedonian call" from a town in the balsam coast country some distance from Santa Tecla. The writer explained that there was no resident priest in the town, and that there would be no visit from a priest during "Holy Week"; that a great many comments were being made by the people, and that some had expressed a desire to have a visit from messengers of the gospel.

After much prayer and consultation it was decided that the call should be answered by the Santa Tecla pastor, the pastor from the capital city ten miles away, and another young man from the congregation of the latter place. Consequently, the three of them left on Tuesday, assuring their friends that they would return on Saturday afternoon at the very latest. Saturday came and went, but the young men did not return. Next day the Sunday School hour arrived, but still nothing had been heard from them. However, at the evening service a young man brought tidings that because of many opportunities to witness for Christ the trio had stayed on.

In the "Back Blocks"

In order to reach Teotepeque, their objective, the young men had to walk part of the way and carry their baggage. Upon arriving they learned from the people that when the priest found that they would not pay him as much as he demanded for his services during Holy Week, he locked the church, took the key with him, and left the city. But not long after the evangelists arrived in town the church was open and the idols were being carried through the streets, especially at the hours of their meetings. The commotion at times was so great that it was impossible for the messengers of the gospel to continue; but they waited until the noise subsided, and then went on with the meeting.

One of the San Salvador newspapers printed a report of the evangelists' experiences thus: "In different places of the village the pastors gave themselves to the preaching of the doctrines of Christ and of moral doctrines which are known by the Catholics, but which surely are not obeyed by many who pretend to be Catholics. In their preaching they did not attack anyone nor any sect; but on the contrary, they gave counsels that can prove of great benefit to those who desire a better manner of life. Friday morning the pastors started to explain the meaning of Passion Week. A multi-



RELIGIOUS DEVOTIONS IN MONGOLIA

A Mongolian Buddhist priest sitting on a sacred pile of stones, reading from his prayer book. Such piles of stones are dedicated to some particular Buddha or "enlightened one," and are greatly venerated by devout pilgrims.

tude surrounded them in a moment. Then appeared the wife of the local military commander, and with an authoritative voice ordered them to leave. She seized one of the pastors by the lapel of his coat, and almost lifted him from the ground, giving him a shove that caused him to fall face downward. The military patrol, under the order of the local commander, in an indecent way forced the men to the other side of the village, and there was danger of a lynching inspired by the fanaticism of a woman.

They Win Out

"The pastors continued their work in face of the opposition of the fanatical Catholics of the village. Two days later they left, promising to return again with other speakers. Their coming is anticipated, because the conscientious people have happy memories of their visit."

All the meetings were held on the street; but the principal people of the town listened gladly, and proposed that they would rent a house for the next visit of the preachers. Sure enough, they were warmly welcomed by these people on their second visit; there was no trouble, several well attended services were held, a number of Bibles and Testaments were sold, and many tracts distributed. Then, as a final evidence of their deep interest in the new message, the people asked for a native worker, and pledged themselves to care for his room and board, all of their own volition.

In reporting on this episode, Mr. Roy MacNaught, head of the Central American Mission working in El Salvador, says, "There seems to be a movement of the Spirit of God in the land. Never before have there been so many calls for workers to visit places where there are at present no believers. A great door is being opened, which calls for a forward movement."

"WITH WHAT MEASURE YE METE?"

"Madaki, the chief elder in the church, is also one of the most prosperous farmers in Kwoi, Nigeria. On a recent Sunday the following announcement was made: 'Madaki wants all the women to gather at his house tomorrow morning. Pass on the news to those who are not here, and tell them all to come.' When the women went to Madaki's house next morning, he asked them to go to his farm—about three and a half miles away—to carry home his field corn."

"One hundred and four women and girls responded and went to the farm with their baskets, little baskets, big baskets, and middle sized ones. Some brought back a big load, but others only a few ears of grain. One took such a heavy load that her strength failed before she got home."

"When all the loads had been brought in, Madaki called the women together and told them that *each might keep what she had brought!* There were shouts of joy and thanksgiving, but also sighs of regret. 'If only I had known, I would have taken a larger basket,' was the plaint of some. There were those who had refused to go saying, 'I have work enough of my own.' These went to Madaki the following morning (their work seeming much less important now!) and begged him to let them go and bring in a load. But he told them quietly, 'The time is past; the corn was brought in yesterday.'

"Through this kind deed Madaki not only helped many needy families, but he also preached a quiet sermon. The Christians are telling and retelling the story all over town, always adding, 'That is just how it is in the Jesus way.'

"Need we make the application?"—Eva Doerksen, in *The Sudan Witness*.

THE DEATH OF A MONKEY

There was a sudden stir one morning in one of India's cities, and many shopkeepers, including the writer, were impelled to leave the shop counter for the street to see what was causing such a commotion. A crowd of people were in the road, and traffic was forced to stop for awhile. Men leaped and shouted, throwing various kinds of colored powder into the air, while others were throwing flowers. While some strained their eyes, pressing toward the center of the crowd for a full view, others were struggling for just a touch! Bagpipes and other musical instruments—void of any real tune—were being used to make a noise and attract attention. It was all confusion, and some had worked themselves up into a perfect frenzy. But what was it, why all this excitement?

On the previous day some monkeys were playing in one of the streets, but suddenly their play became something of a more serious character, and friends became foes, the battle resulting in the death of one of the monkeys.

Only a small insignificant monkey, and a dead one at that; but onlookers remembered Maruti, their monkey god! Lovingly they took the little creature, and after cleansing it and dressing it in some article of clothing, they bore it with great rejoicing through the streets, sitting in a canopied wooden chair! With garlands around its neck, made hideous with colored powder, it was the recipient of money, or any gift that people liked to bestow. This was the central object of attraction of the crowd that day! The cry, "O Maruti, Maruti!" rent the air again and again, and the homage paid to this little monkey was astonishing. One particular incident we noticed was the desire of a certain man to touch the monkey's face. "Oh, to be able to touch Maruti!" But being of an inferior caste this was not allowed. However, he was accorded the privilege of holding the end of a piece of string in his hand while the other was held to the monkey's face, and the string was kissed again and again!—*White Already to Harvest.*

FLOATING THE GOOD NEWS

The Latin America Mission, of which Dr. Harry Strachan is director, is now the possessor of a splendid launch for use in evangelizing their newly entered field in Colombia, which stretches for nearly a thousand miles up the populous valley of the river Magdalena. Built by an experienced construction company at Barranquilla, *The Good News (Buenas Nuevas)* is twenty-eight feet long, with a seventy-five horsepower motor, comfortably fitted for living purposes, with sleeping accommodations for four.

After a fitting dedicatory service at Barranquilla, led by Dr. Vanderbilt of the Presbyterian Mission, a few days later the boat started on its maiden voyage up the great river, in charge of Senor Ricardo Glahn, who reports thus: "After receiving my pilot's license, as well as a license for the launch, we arranged for our departure from Barranquilla. On December 29 we set forth up river for



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REV. FREDERICK A. ASTON, Director
New York Jewish Evangelization Society
56 Second Avenue New York, N. Y.

the city of Mangangué. At the stern of the boat floated the Colombian flag, and at the bow the insignia of the mission. We could feel also that we were traveling under the 'banner of the Cross,' which will penetrate to the utmost limits of the Magdalena. With hand trembling from emotion we took the wheel and soon lost sight of the city.

Something New Under the Sun

"As we passed by the villages the people came running to the river bank to see the launch. Many and varied were the comments upon its appearance. Some said it was 'a station wagon on water.' Others said we were Jesuits. They asked me, 'And you? Who are you?' 'I am the captain, the pilot, and the motorman; I am a missionary and an evangelist; I am a colporteur, and I am the cook.' At which they all laughed. Well, it is so, to be a good servant of Christ one must be prepared for everything, though we seek to know only Christ. At all places where we stopped either to pass the night or to find food we took the opportunity of distributing tracts and selling Testaments and Gospels. Generally the people flocked in crowds about us. In some places when they realized that we were Protestants they refused to sell us milk, but in other places they gave it to us without charge.

The Officials Pleased

"In the course of making my report at the inspector's office, I discovered that the official would be delighted to see our new boat. Not only the inspector, but all the employees came, and I had a wonderful opportunity of explaining to them what our mission is doing along the river. The secretary of public works was also present, and asked me as a favor to run him over to the other side of the river. On the way I had an excellent opportunity to speak of the Bible and present the gospel message. A Bible and some tracts were presented to the inspector, which he accepted with much warmth, and wished us much success in our mission."

A JEWESS REFUSES A FORTUNE

In this day when the tide of anti-Semitism is increasing in volume and intensity, it is exceptionally interesting to hear of a Jewess—one who knows the value of money—refusing \$45,000 rather than renounce her faith in the Messiah. It happened right here in the U. S. A.—not in some far-away country! It happened a few weeks ago—not scores of years ago!

Her name is Adele Gay Goldman. She is employed as a stenographer in a hospital. Six years ago she learned that the Lord Jesus is the Messiah of whom Moses in the law and the prophets did write. She confessed Him as her Saviour and Lord, and began to show her faith by her works.

Her father, an orthodox Jew, objected, and so did most of her relatives. Things became very unpleasant for Adele. She found the Word true which says, "For unto you it is given in behalf of Christ not only to believe on him, but also to suffer for his sake." But because she has

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BLASPHEMY BRIGADES

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PROPHECY MONTHLY

Box BB-Sta. E.R., Los Angeles, Calif.

a sweet disposition and is extremely loving and kind, her father did not hate her, but always labored to induce her to renounce Christianity and re-embrace Judaism.

Her Faith Tested by Gold

Several weeks ago, her father, Harris Goldman, who had amassed a fortune near Chicago, passed away. In his will he stipulated that each of his heirs be given a certain portion of his estate, and cash. This amounted to \$45,000 for each heir. Some charitable and educational institutions were remembered, as also numerous friends. Concerning his daughter Adele he stipulated that she was to receive her portion only on condition that

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she prove within a year of his death that she had given up her faith in Jesus Christ, and had married a Jewish husband. In the event that she refused to give up Christ she was to receive nothing more than \$5.00!

Adele is not waiting the remainder of the year to make her decision. It is made already. She steadfastly refuses to recant. The Lord Jesus Christ is more precious to her than \$45,000 could possibly be. She is perfectly willing to sacrifice the money for the forgiveness, deliverance, peace, rest, life, and satisfaction which are hers in Christ. She is by no means the loser in sacrificing the \$45,000, for the Lord Jesus Christ said, "Verily, I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake who shall not receive manifold more in this present time, and in the world to come life everlasting." What a rebuke Adele's decision is to those who are allowing money to hinder them in the acceptance of the Lord Jesus.—Tom M. Olson, in *Jewish Missionary Magazine*.

AN AFRICAN CHURCH RALLY

In an article appearing in *Inland Africa*, Fred Lasse tells of a remarkable gathering at Kasengu:

"Because of the trend toward worldliness and the inrush of the careless immorality of imported, down-grade civilization that is fast spreading itself before the wondering eyes of a primitive people, the native church has set itself to teach the Word on right living. On the morning set aside for the rally for women and girls, the chapel was almost filled to its eight hundred capacity. Though all through the week there was a rush for seats, when the Lord's Day came, 'that last day of the feast,' faces peered at us from every available bit of space. The seats, the floor, the aisles, the platform, and all around under the eaves, were crowded with about 1,500 searching hearts, and our opportunity had reached its peak. Carefully we pressed God's claim upon them. Through the week a dozen testimonies had been heard from former witch doctors, telling the people that sorcery was deception and lies, giving in detail from their own experiences the false in contrast with the true. They were now free from idolatry, witchcraft, and superstition. Many of the auditors were finally convinced. Others, seventy-three of them, who had been converted sometime recently and had been carefully taught the meaning of conversion, a true walk, baptism and the Lord's Supper, had been examined by the church elders and the missionary, and were awaiting baptism. Now they all sang heartily yet deafeningly, and listened intently to the last word in the message.

"The happiest one at the baptismal pool, and the first one of the company to be baptized, was Amula, lame in both legs, who has given many years of faithful testimony. Others, old and young, followed. Among the spectators were some Romanist teachers who were great-

"How Shall They Hear Without a Preacher"

said the Apostle Paul. "How can I, except some man should guide me," said the AFRICAN to Philip. Thousands of native AFRICANS are waiting to hear of Jesus. The S.A.G.M. is pioneering in uncovered territories, and through its band of faithful workers is seeking to make Christ known. Information will be furnished on request.

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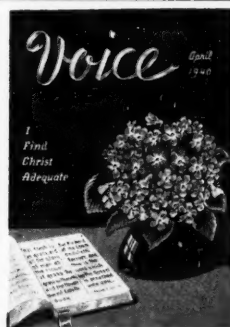
"The pure gospel is sounded out from this station in Chinese and other languages. Blessed results have been realized," says R. H. Glover, of the China Inland Mission.

China has 500,000,000—80% are illiterate; but there is no illiteracy through the ears!

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THE DAWN of the SCARLET AGE; HIGH TIME to AWAKE; SAFE UNTIL HE COMES; SPIRITUAL PROSPERITY and other HEADLINE articles. Among the contributors, John C. Page, Los Angeles; Edgar Ainslie, Purdue University; A. H. Stewart, Racine, Wis., and H. Hildebrand, Sask., Canada.

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ly impressed and said, "Truly you are teaching the true way!" The observance of the Lord's Supper ended a glorious week."

So far as the fact of the resurrection is concerned, the narratives of the evangelists are perhaps the least important part of the evidence. The real historical evidence for the resurrection is the fact that long before the Gospels or the other New Testament books were written it was believed, preached, propagated, and produced its fruit and effect in the new phenomenon of the Christian Church. Faith in the resurrection was then both prevalent and powerful. This is not said to disparage or depreciate the Gospels, but only to put the question on its true basis. The witness of those who "had seen the Lord" could not be disputed—the resurrection had come to be, therefore, an established fact.—James Denney.

God came down from heaven, and as He had walked with Adam before his fall, so now He walked with Enoch. He seems to have sought companionship and found rest and comfort in this one man, who in the midst of, and in spite of, all the darkness that was reigning around him could see in God one to satisfy him better than all the things, the pleasures, or the sins of the world. It is a beautiful picture that is brought before us. This old patriarch lived far away in the country, probably amid beautiful surroundings, and yet brought constantly into contact with the people of the world whose lives were wicked, and who cared for none of the things of God which were so dear to his own heart.—R. Middleton.

The world must remain in ruins for the believer who walks in the Spirit, as Jericho was not to be rebuilt.—A. C. Gaebelein.

Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

MINISTERIAL RESPONSIBILITY

The country is in its present condition—to some extent at least—because the ministers were not firm, fundamental, and persistent in preaching the great truths necessary to lead an individual to Christ and stabilize a nation. They have neglected to magnify one fact—sin and the heinousness of sin. That has been left out of the pulpit discussions of the country. In consequence, the nation has increased in crime, has magnified its lower nature, and has proved beyond any power to refute, the total depravity of men. You cannot preach the whole gospel unless you emphasize the heinousness of sin and the awfulness of its consequences. Men are dead in trespasses and sin.

The modernistic, atheistic and communistic preachers of the country are to blame for the condition of the nation. Modernism has cursed the land and has destroyed the power of the pulpits that preach it. Modernism has brought chaos to the social life of the country.

Men seem to be afraid to present the fact of sin to the people. Young ministers will have to learn—and all ministers ought to know—that sin must be presented to their congregations with absolute fearlessness, because 100 per cent of their congregations are sinners and some of them dangerous sinners. The perfect attire of the well tailored and well groomed man cannot hide the effects of intoxication. The following three great sins are increasing in this country: the use of the cocktail lounge, the desecrating of the Sabbath, and the neglecting of the home.

If we are to have a revival it must begin in the pulpit. It can begin there and the ministers of the country can be lifted, revived, rejuvenated, made mighty prophets, preachers, heroes and conquering soldiers leading the hosts of the Church to mighty victories. Will the change take place?

It would take place instantly if ministers would come into the consciousness

of the presence, personality, power and leadership of Jesus Christ. The presentation of His virgin birth, His vicarious atonement, His death and resurrection, His mediatorial work at the right hand of God, and His coming for His saints, would lift the Church out of its doldrums and put it back on the highway paved with God's promises of success.

Regeneration must be preached; it ought to be in every sermon. Let us get back to the business of preaching, to the technique of preaching, to the art and

What then? Shall we discontinue revealing the awfulness of sin and the certainty that God must heap His condemnation upon it? God forbid, for then how shall the provisions of Christ's death, burial and resurrection for sinners be made plain? There is many a wounded conscience which is like a sheet of ice shattered on a pavement, which is yet stiff and cold. But let the warm rays of divine grace, like the sun, shine down upon it, and it is soon melted. There is no other way. Heart work is God's work. Sinners

may be sullen and ill-tempered when their sins are attacked, but the glorious Cross of Christ will lead them to the better life.—*The Watchman Examiner.*

THE ONLY BIBLE HE READS



Will it convict him of sin?

power of preaching, to the mastery of preaching, and to the place where we will be masterful preachers.

Whenever a preacher becomes lazy and neglects his work, forgets the time element, and the value of time, he should go to work on a farm and be made to work from sunrise to sundown in the drudgery of farming. Perhaps he was called to plow, and not to preach.—The late Dr. Mark A. Matthews, in *The Presbyterian*.

SULLEN SINNERS

Resentment over the preaching which condemns sin is to be expected. Many people refuse to go to church for no other reason than that they have heard the preacher give God's views regarding their sins. They are sullen and resisting because they have been warned that they are not allowed to sin. Knowing human nature as we do, it is to be expected that repentance comes hard to such people.

are many mansions." From the way a lot of professing Christians talk today one would form the conclusion that they had more love for their fellow men than Jesus had, or else that they think they are wiser about the way in which love for our fellow men should be exhibited than the Redeemer of the world Himself was. Do any of these modern preachers and others whose gospel has simmered down to a species of humanitarianism—do any of them ever die because of their love for their fellow men? How many of them have really suffered in any great way to save them? And yet patent as is the superficiality of it all and the determined dodge inherent in it to get rid of the Cross of Christ and its shame, the world swallows the stuff and increasingly there are those within the churches in America who also swallow it. How can we wonder that many are of the conviction that we have already entered the time of the final apostasy which is abundantly proph-

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Park Street Congregational Church.
Speakers: Bishop Wm. Culbertson, Morris Gordin, Rev. Vance Havner, Dr. Will H. Houghton, Rev. Ralph G. Turnbull.
Music: Robert H. Parsons, Herman E. Voss.

LYNN.....April 1-4

Swedish Congregational Church, Johnson St. at City Hall.
Speakers: Morris Gordin, Rev. C. B. Nordland, Dr. W. H. Rogers, Rev. Ralph G. Turnbull.

HARRISBURG.....April 7-12

Otterbein United Brethren Church, Third and Peffer Sts.
Speakers: Morris Gordin, Rev. C. B. Nordland, Dr. W. H. Rogers, Rev. Ralph G. Turnbull.

PHILADELPHIA.....April 14-19

Bethany Collegiate Presbyterian Church, Twenty-second and Bainbridge Sts.
Speakers: Morris Gordin, Dr. Will H. Houghton, Rev. C. B. Nordland, Dr. H. J. Ockenga, Dr. W. H. Rogers, Dr. Wilbur M. Smith, Rev. Ralph G. Turnbull.
Music: Dr. Homer Hammontree.

WASHINGTON.....April 14-19

National Memorial Baptist Church, Sixteenth St. and Columbia Rd.
Speakers: Morris Gordin, Dr. Will H. Houghton, Rev. C. B. Nordland, Dr. H. J. Ockenga, Dr. W. H. Rogers, Dr. Wilbur M. Smith, Rev. Ralph G. Turnbull.

DETROIT.....April 21-25

Cass Technical High School Auditorium, Second Blvd. and Vernor Highway.
Central Presbyterian Church, Second Blvd. and Grand River Ave.
Speakers: Dr. Carl Armerding, Morris Gordin, Dr. Will H. Houghton, Dr. Paul S. Rees, Dr. W. H. Rogers, Rev. Ralph G. Turnbull.
Music: Dr. Homer Hammontree.

LANSING.....April 24-26

South Baptist Church, South Washington and Moores River Drive.
Speakers: Morris Gordin, Dr. W. H. Rogers, Rev. Ralph G. Turnbull.

MINNEAPOLIS.....April 28-May 3

Covenant Tabernacle Church, 810 South Seventh St.
Speakers: Dr. Archer E. Anderson, Morris Gordin, Dr. Will H. Houghton, Dr. Harold L. Lundquist, Rev. C. B. Nordland, Dr. W. H. Rogers, Dr. Wilbur M. Smith, Rev. Ralph G. Turnbull.
Music: Robert H. Parsons, Herman E. Voss.

ST. PAUL.....April 28-May 3

First Baptist Church, 9th at Wacouta St.
Speakers: Dr. Archer E. Anderson, Morris Gordin, Dr. Will H. Houghton, Dr. Harold L. Lundquist, Rev. C. B. Nordland, Dr. W. H. Rogers, Dr. Wilbur M. Smith, Rev. Ralph G. Turnbull.
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UNIVERSALIST SHRINKAGE

Dr. Robert Cummins, general superintendent of the Universalist Church, made a strong effort at the recent United Universalist convention held at Washington, D.C., to turn the mind of his denomination from pessimism to optimism: "I declare an embargo on crepe-hanging," he said, "and want a people who will be Universalist out loud." The Universalist denomination, whose principal tenet is the belief that ultimately every soul will be redeemed, has shrunk since 1910 from 43 state conventions to 23, from 52,272 families to 39,827, and from 819 churches to 544. Perhaps it is becoming increasingly difficult, in the particular world we are living in, to picture certain people responsible for some of today's devilishness as at home in heaven.—*Christian Union Herald.*

BUSINESS AND THE CHURCH

I'm not worried about the neglect of either religion or the Church. Again and again these have been temporarily thwarted but never destroyed. The Church will ever survive. Yet I am convinced that you'll never get the business man who has left the Church back into it by reminding him that the Church is necessary to the welfare of his business, that it will bring increased dividends or even greater security.

The business man has just gone soft. He's had too many steaks, cocktails, costly cars, trips north, south, east and west, lived too luxuriously. Only when his own better self convinces him that he needs to worship God, and as a member of his own community owes it to himself to support the Church, will he return to Church.

He won't care then whether the parson tells industry what to do. No, indeed. He will then in all humility go to church to listen for that perfect truth from above which has again and again been revealed through the Church, because once more he as a business man deeply feels the need for the Church, for religion.—W. Hamilton Aulenbach, in *Forbes*.

CHURCH ATTENDANCE AND DEMOCRACY

Dictator countries fear church attendance. Tyranny discourages the assembling together of Christians. Neglected church attendance produced fascism and communism in Europe. What will it produce here? Dr. George MacDonald, when pastor of the Highland Park Church, Detroit, Mich., told a group of us that he was in Germany a year before the World War began. During a period of months he attended churches in Prussia, Bavaria and elsewhere, and in all Protestant denominations he observed full churches during musical programs, what we sometimes call the preliminaries, and then a general exodus just before the Bible reading and the sermon. Worship and Bible instruction have been burned out, crowded out, destroyed in the German personality for at least two generations by rationalism. The coming of a dictatorship, even in a more vulgar form than that of a Kaiser, was inevitable. It was

logical. Church going and church work where Christ and the Bible are honored make tyranny tremble.

A church neglecting people is a slave producing people. Any movement away from the church or away from its practical implications is a movement away from civil liberty. The Protestant Church is a movement toward democracy, toward happiness, security and peace. Churches are the friends of childhood, the inventors and promoters of schools, the defenders of free speech and free press, the organizers of charity, the healers of wounds, the comforters of the sorrowful, the breeders of brotherhood and the pleaders for peace.—Dr. K. P. Miller, in *The Presbyterian*.

A JEWISH EDITOR'S VIEWS ON PALESTINE

The war in western Europe and the uncertain situation in the Near East have had a stabilizing effect on the political situation in Palestine, so says Ittamar Ben-Avi, the former editor of a Jewish Palestine daily who has just arrived in this country from Palestine. He says that that country is now "astoundingly calm, with terror a thing of the past." The moderates among the Arabs have gained the upper hand and, according to Mr. Ben-Avi's report, seem willing now to accept a compromise not unfavorable to the Jews. He reports also that even the extremist elements are modifying their attitude toward the Jews, not wholly because of the military power of Great Britain in Palestine, but also because they are beginning to see the necessity of British protection. He says that thousands of Arabs can be seen quietly taking part in the daily life of the all-Jewish city of Tel-Aviv. Arabs who previously fought strenuously against land sales when their Arab countrymen were willing to sell to Jewish purchasers, have quieted down and land sales are going on openly with sellers buying and mingling freely without interference. He says further that the increasing Jewish immigration to Palestine meets no hindrance from the authorities beyond demanding proof from the Jews already there that the immigrants will receive proper support. The outlook of this Jewish editor on the future is very optimistic. If indeed the war has contributed to this stabilization we may note it as one small benefit to consider against the almost overwhelming evils that it has brought about elsewhere in the world.—*The United Presbyterian*.

WHY DO PROTESTANTS PROTEST?

A number of Protestant denominations and periodicals and a great many Protestant individuals have protested against the action of the President of the United States in sending Mr. Myron Taylor as his ambassador to the Pope of Rome. In return, these Protestants have been accused of being ignorant, intolerant, and bigoted by some newspapers and writers.

The Roman Catholic Church is very strong in America, and the Pope already exercises a great deal of spiritual power.

Moody Monthly

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We do not protest against his spiritual power over his American people, though it does seem passing strange that an Italian Pope in the city of Rome should exercise so great an influence in America. But we do protest against the recognition of his temporal power in America, for in so doing America recognizes a doctrine concerning the relation of Church and State which is un-American—but more especially because we believe that the exercise of both spiritual and temporal power by the Pope puts religious liberty in jeopardy wherever both are exercised at the same time. Some one may say that this could not happen in America. The experiences of the past ten years ought to convince us that anything can happen in America that happens anywhere else in the world.—Dr. Lingle, in *Christian Observer*.

WHAT A COBBLER ACCOMPLISHED

William Carey, the founder of modern missions, mastered thirty of the languages of India, and he superintended the translation of Scripture in all of them. He wrote various Indian grammars and prepared dictionaries of great excellence in Bengali, Marathi and Sanscrit. He farmed, ran an indigo factory, built printing presses, established schools and colleges, evangelized and, as a part time, engaged in botanical research. Such was the life of the London cobbler who heard the call of God and surrendered all for India.—*The Methodist Protestant*.

500,000,000 UNDER DICTATORS

Evangelical Christianity faces the most serious crisis in all history. The civilized world is witnessing the growing dominance of organized forces that seek the destruction of those social institutions and agencies that have safeguarded and encouraged the spread of the evangelical faith.

Since 1937, seven countries, five republics, one constitutional monarchy and one federal corporative state, with a total population of over 94,000,000, have come under the sway of dictators, making a grand total of nearly 500,000,000, or one-

fourth of all living humanity—and not one of the modern Caesars is favorable to our evangelical faith.

The most disturbing feature of this astonishing change in Europe is the impact of these recently formed governments upon religion. The Neronian and the Decian persecutions fade into insignificance in comparison with the regimentation, persecution and destruction practiced upon Jews, Catholics, and Protestants by these dictators who occupy the seats of the mighty.—*The Christian Index*.

MEN OVER FORTY CLUB

This unique club was organized just a year ago by a group of Chicago executives who found themselves forced out of their usual occupations for one reason or another, all of them over forty years of age and facing the necessity of re-locating themselves in the business world. Instead of just sitting down and waiting for something to turn up, or moaning over lost youth, they decided to do something about it themselves.

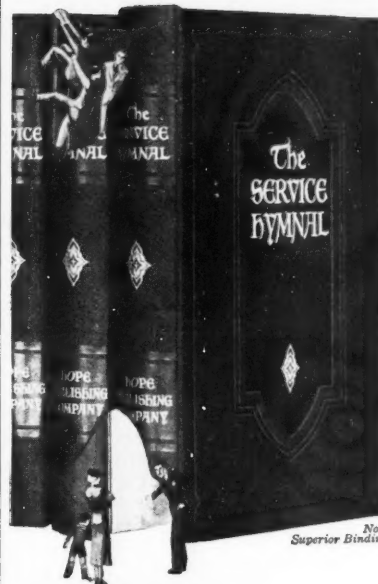
To qualify for membership in the Over Forty Club a man must be at least forty years of age, of proved executive experience and earning power, stand an examination into his past as rigid as would be the case with the most exclusive club, and be willing to pledge himself to go to work, not looking for a job for himself, but to interview Chicago industry day by day seeking to uncover openings for his fellow club members. While he is doing this, and last year club members had interviews with over 15,000 Chicago employers, his fellows are one and all seeking an opportunity for him.

The beauty of the plan is that it works—a practical example of applied co-operation. The entire club membership has turned over more than three and one-half times the past year, and the club has become an accepted Chicago institution to which Chicago industry turns whenever in need of the experience which only maturity can supply. There are no fees nor dues charged the member, and no charges of any kind against the employer who calls upon the club for help. Mr. W. E. Rennolds is president of the club, which maintains offices at 41 North Canal Street, Chicago.—*Bulletin*.

NEW SUPERINTENDENT OF PACIFIC GARDEN MISSION

Beginning April 1, Harry G. Saulnier becomes the superintendent of Pacific Garden Mission, succeeding T. Donald Gately. Mr. Saulnier's superintendency adds another chapter to the colorful history of the sixty-three year old refuge, given its name by the great evangelist D. L. Moody. Last year, 26,397 attended mission services at the refuge at 650 S. State Street, Chicago; sleeping accommodations were provided for 5,469, while 551 professed conversion.

Mr. Saulnier is active in a dozen Mid-west evangelistic movements, but is best known as the originator of Chicago's Easter sunrise service, which has drawn as many as 50,000 people to Soldier Field.—*Bulletin*.



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William Norton

WHAT TO DO WITH THIS TALENT?

There are men who pride themselves on their candor, and it degenerates into brutality. One such man said to John Wesley once, "Mr. Wesley, I pride myself on speaking my mind; that is my talent." "Well," said John Wesley, "the Lord wouldn't mind if you buried that!"—W. H. Griffith Thomas.

ALCOHOL AND BRAIN CELLS

The most important part of an automobile or an airplane is the motor. Unless it works smoothly, trouble of many sorts is possible. The brain is the most important organ of the human body. Anything that affects it for ill brings great harm. Brain cells are damaged beyond recovery by continued use of alcohol. *You might as well dilute with strong acid the oil that goes into a motor car as to subject the brain cells to the destroying effect of alcohol. In either case the result can be only ruin.*—Author Unknown.

THE MAN WHO NEEDED NOTHING

At the dinner table of one of the well-known millionaires who had done much for the public good, discussion turned upon the value of prayer. The millionaire said he did not believe in it. He had everything he wished for, so there was no need for him to pray for any favors. The principal of a Scottish university, who was present, said, "There is one thing that you might pray for." "What is that?" "You might pray for humility." *Whatever our possessions, we shall be all the happier if we pray for the humble spirit which can thank God for His mercies.*—Author Unknown.

THEY CAME TO DOUBT

A church worker's faith was so undermined that she doubted all she read in the Bible. Asked to lead a group meeting in worship, she had nothing she felt she could say. She sought counsel from the pastor. Reading together Matthew 28:17, "And when they saw him, they worshiped him, but some doubted," she dropped her Bible and said: "It is no wonder that they doubted." The minister replied, "Is that the way you read it? As I read it it is no wonder that they worshiped!" "I see," she replied, "it all depends upon the attitude you bring to the Bible. If you bring doubt, you will doubt; if you bring worship, you will worship." *The first secret of Bible study is faith born of humility, hunger of heart after God. He that comes to God must believe that He is, that He speaks through His Word and rewards those who seek after Him.*—Western Recorder.

GODLIKE GIVING

A king who wished to express his affection for a private soldier of his army gave him a richly jeweled cup, his own cup. The soldier, stepping forth to receive the gift, exclaimed shamefacedly, "This is too great a gift for me to receive."

"It is not too great for me to give," the king replied.

Is not this the way Christ gives to us?—Author Unknown.

CHRISTIAN LIVING COUNTS

Gipsy Smith says that he knew in his heart what it was to be Christian from the lives of his father, sister, and brother. Under deep conviction and sitting on the stump of an old tree, he said to himself, "Rodney, are you going to wander about as a gipsy boy without hope, or be a Christian and have some definite object in life?" Immediately the reply of his heart was, "By the grace of God I will be a Christian, and meet my mother in heaven."—Covenantor Teacher.

EMPOWERED TO OBEY

A Buddhist monk in Ceylon, who was acquainted with both Christianity and Buddhism, was once asked what he thought was the great difference between the two. He replied, "There is much that is good in each of them, and probably in all religions. But what seems to me to be the greatest difference is that you Christians know what is right and have power to do it, while we Buddhists know what is right but have not any such power."—The Expositor.

THE CALL TO SERVICE

When Dr. Duff, a white-haired veteran, was pleading for India in the General Assembly Hall in Edinburgh, he fainted in the middle of his address, and they bore him to the vestry unconscious. In a little while he recovered and begged to be taken back. "You will die if you do," they said. "I'll die," he answered, "if I don't. I must go on and ask the young men of Scotland if there is nobody left but me to go back and tell the millions of India of the love of Jesus."

The Christian's horizon ought to be absolutely boundless: we are to "abound unto every good work"; every throb in the heart of God ought to be a throb in mine; every interest that absorbs God ought to absorb me. In the imperishable words of Augustine: "I take a whole Christ for my Saviour; I take a whole Bible for my staff; I take the whole Church for my fellowship; and I take the whole world for my parish."—Pentecostal Evangel.

TROUBLES FORGOTTEN

On the porch of an old ladies' home three women were talking of their experiences. "I've had lots of troubles," said one. "I've laid awake nights with 'em, but those that worried me most never happened." "My husband," said another, "used to say I carried three bags of trouble; those I had, those I used to have, and those I expected to have." The third old lady chuckled a bit and said, "Right now, I can't seem to remember my troubles. The good Lord told me to cast all my cares on Him, and He gave me strength for each day's work and helped me over the hard places. At night, by the time I'd done thanking Him for His goodness I was so tired I just fell asleep!"—New Century Leader.

STEWARDSHIP

"I was born with music in my system. I knew musical scores before I knew my A B C's. It was a gift of Providence. Music is too sacred to be sold. I never look upon the money I earn as my own. It is only a fund entrusted to my care for proper disbursement. I reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, as it deprives some one else of a slice of bread—some child, perhaps, of a bottle of milk. My beloved wife feels exactly about these things as I do. In all these years of my so-called success we have not built a home for ourselves. Between it and us stand all the homeless in the world."—Testimony of Fritz Kreisler, the great violinist. Condensed from Tarbell's Guide and reprinted in Otterbein Teacher.

SPIRITUAL THIEVERY

An Illinois thief stole five hundred dollars worth of shoes, the entire stock of a store, and in addition played a trick on the dealer by leaving all the empty boxes, putting them back just where they belonged. One after another the customers arrived the next day, and the dealer pulled out box after box, only to find that each was empty.

That was a unique theft, but something much like it takes place all the time in the spiritual world. *For there are many thieves of faith, writers and speakers who make it their business to destroy belief in God, in Christ, in the Church, in religion. But they always leave the boxes. They always leave the shell of what they have taken, in order to fool people into thinking that they have taken nothing at all. But pull out the boxes, try to get any comfort and strength out of what they have left, and you will see that the theft has been complete.*—Christian Endeavor World.

The Present Crisis and God's Remedy

(Continued from page 418)

not a prophecy which has to be fulfilled before the shout of the Lord is heard. The shadows may increase and the darkness deepen, but He may break through the clouds any moment. After that the signs for the nations and for Israel will multiply, and present conditions increase, and Antichrist will be manifested, whom the Lord will destroy with the brightness of His coming (II Thess. 2:7, 8).

The "Day of Christ" and the "Christ of the Day" are the hopes of the Church. The "Day of the Lord" and the "Lord of the Day" are the hopes and remedies for Israel and the world. The "signs" point to that very conclusively.

THE GENTILE NATIONS are on the march. The northern confederacy is in the process of formation. Russia is moving westward and looking toward the south. The Roman empire is extending its influence and expanding in power, and its dictator is working to bring back the pomp and splendor of ancient days. The people of the "rising sun" are pushing westward. Jewish persecution increases and Israel looks longingly toward the Promised Land. The shadows of the Tribulation are creeping over the whole world.

"What of the night?" The night is near, but also the morning—night for the world of sin and sinners, morning for the body and bride of Christ. His coming is as inevitable as tomorrow's dawn! Hallelujah!

The message for the Church is the exhortation to rejoice. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). The message for the unsaved is, "Be ye also ready: for in an hour that ye think not the Son of man cometh" (Luke 12:40, R.V.).

The only way to be ready is to be reconciled to God through faith's acceptance of Christ as Saviour and His shed blood as the means of our redemption and salvation.

The "Why" of the Cross—Sin

(Continued from page 423)

1. A corrupt nature. When man fell into sin, man's nature became corrupt. "Guilt, disgrace, and moral taint" (Jacob) came upon man as a result of sin.
2. Suffering, sickness, and evil.
3. A lost image. Man's original state was a state of innocence. He was created in the image of God in knowledge, righteousness, and true holiness. By sin man lost this image.
4. Sin resulted in man's separation from God. This includes both moral and spiritual separation.
5. Death—temporal, spiritual, and eternal. Temporal death is the separation of the soul from the body. "Spiritual death

is the separation of the soul from God, or the interruption of the life communion which the soul had with God" (Jacobs). Spiritual death is the vanishing of all spiritual life. "Eternal death is the eternal state of the soul reunited with the body but separated from God" (Jacobs).

But we ask, Is man left doomed to such an eternal destruction? Is there no hope for man? Is there no way of escape from the terrible consequences of sin? Here is where the relation of the cross of Christ to the sinner comes in. Sin made necessary a Saviour. Sin made necessary the cross of the Saviour. It is through and by this Saviour we receive the forgiveness of sin.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8).

The peace of God will give us calmness not only in the midst of those troubles that are real, but in the midst of those which are much more awful—the troubles that never come.—W. H. Griffith Thomas.

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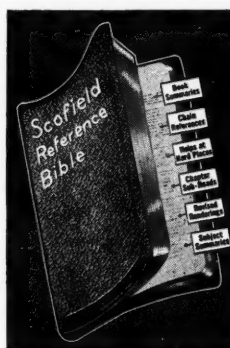
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WATCHFULNESS

A.Q.T., Bellevue, Mo.

Question: Kindly explain Mark 13:34.

Answer: The truth here emphasized is the certainty of our Lord's return, coupled with uncertainty as to the time (v. 33). Hence the duty and the wisdom of watchfulness. Verse 34 is merely an illustration. The phrase, "far country," indicates a comparatively long absence. During this absence each servant must faithfully perform his appointed task, but the hour of the Master's return is wholly unknown (v. 35; Matt. 25:14, 15; Luke 12:35-40, 42, 46). This warning applies chiefly to servants then upon the earth and not to the Church (I Thess. 5:1-5). Yet even Christians are exhorted to watch (Mark 13:37).

THE STATE OF DEPARTED SAINTS

G.M.T., Dale, N.Y.

Questions: (1) Why do you say that at the present time the saints now in heaven are "disembodied spirits"? (2) What about Moses and Elijah? (3) What is the meaning of II Corinthians 5:1?

Answers: (1) Because such appears to be the teaching of the Bible. At death the souls of believers enter at once into the presence of Christ, their physical bodies being left behind until the out-resurrection from among the dead (Eccl. 12:7; Luke 23:42, 43; Phil. 1:22, 23). (2) Elijah did not die. He was taken bodily into heaven. Moses died, yet according to Jude 9 the angel Gabriel got possession of his body. Whether or not the bodies of these two Old Testament saints experienced a resurrection change we are not told, but we do know that they reappeared on the Mount of Transfiguration. They are exceptions. (3) Some have thought that Paul is here referring to our resurrection bodies, but may not the body here mentioned be rather a spiritual body in contrast with our natural physical bodies, being a counterpart of our future resurrection bodies? Paul says that our resurrection bodies are to be conformed to the body of Christ's glory. This body was a resurrection body. Likewise at death may not our spirits inhabit spiritual bodies which will conform to the resurrection bodies of

the saved at the time of their resurrection?

ARMAGEDDON

J.L.O., Cedar Point, Kan.

Questions: (1) Will there be unsaved people on earth after the battle of Armageddon? (2) Will there be a second Armageddon?

Answers: (1) We believe so, since after that battle the sheep nations and the goat nations will be divided (Matt. 25). There also will be unsaved people on earth during the millennium, since those then born will possess Adamic natures, and the unsaved will readily be gathered by Satan from all over the earth for the final rebellion. (2) The Bible refers to only one battle of Armageddon (Rev. 16:14-16), which will occur at the end of the present age.

DESTINY OF THE LOST

L.P., Orange Cove, Calif.

Question: Where does the soul of the sinner rest after death until judgment?

Answer: There is no rest for the sinner who has died. There is a rest of God which believers may experience here in this present life (Heb. 4: 3, 9-11), but of which the unsaved know nothing (Isa. 48:22). Of the worshipers of the Beast and his image it is particularly written, "And they have no rest day nor night" (Rev. 14:11). When the wicked die their souls go at once to a place of conscious suffering (Luke 16:23; II Pet. 2:9). Their final judgment will follow the millennium (Rev. 20:12-15).

ISAIAH'S MESSAGE

M.K.T., Calora, Md.

Question: Kindly explain Isaiah's message (Isa. 6:9, 10).

Answer: This commission by itself is difficult to understand. Why should God command His prophet to produce this condition in His people, making it impossible for them to hear and to understand? Was it not because of their own persistent sinfulness and impenitence? Read Isaiah 1:1-4; and then God's appeal to the nation in verse 18. The perverseness of the Jews was manifested in their attitude toward Jesus. In His early ministry all of his teachings were as plain as could be made; but according to Matthew 13 and parallel passages, He changed His method to the use of parables. When asked by His disciples for an explanation of this change, Jesus quoted this passage from Isaiah. The parable was to conceal the truth from those who had already rejected it, as well as to reveal it to those who sought for further light (Matt. 13:13-15). John records this, "But though he had done so many miracles before them, yet they believed not on him . . . Therefore they

could not believe." Why? "He hath blinded their eyes, and hardened their heart" (John 12:37, 39, 40). Such a judgment was not only direct, but also judicial, being the natural result of their own perverseness of heart, for "out of the heart are the issues of life." The apostle Paul made use of the same passage from Isaiah to the Jews in Rome because "some believed not" (Acts 28:26, 27).

CHURCH PRACTICES

C.K., Chicago, Ill.

Questions: (1) What attitude shall I take toward "tango" and other games of chance at our church bazaars in the light of Matthew 21:12, 13? (2) Can one be a Christian and go to dances? (3) Is it proper for Sunday School pupils to entertain at church affairs by tap dancing? (4) Is it wrong for a Christian to engage in outdoor sports for recreation after church on Sunday, if employment prevents such activities during the week?

Answers: (1) In the passage referred to, Jesus cast out of the Temple all who were desecrating it. Would the things you mention be a desecration of the house of God? If so, ought they not be condemned? (2) If one is truly a Christian his acts cannot undo the work of God in him. Either such a one is not a Christian, or else he is a very weak or worldly one. (3) Since tap dancing is practiced chiefly by the people of the world who make no profession of having been saved, would it not be wrong to encourage such a practice? (4) We presume the questioner refers to adults, whose office work possibly has prevented them from taking needful exercise, hence the excuse for Sunday golf or baseball. This and similar questions might be answered by another. Suppose all Christians should thus employ Sunday for sports which cannot be engaged in on week days, what would become of Sunday as the day of rest and worship? And what would become of the Church and of society as a whole?

QUIRINUS

H.C., Chicago, Ill.

Question: Who was governor of Judea when Jesus was born?

Answer: Luke 2:2 appears to settle the matter, since this would make Quirinus governor of Judea also; but there are difficulties. We quote the following condensed statement: "Quirinus was twice governor of Syria—first after Herod's death in 4-1 B.C., and again in A.D. 6-11. The probability is that the census was begun under Varus, the immediate predecessor of Quirinus, or even earlier under Saturninus, but was delayed in its application to Judea, then under Herod's jurisdiction, and was completed by Quirinus, with whose name it is officially connected."

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HIS HOUR

P.S., Fonda, Iowa

Question: What is meant by "his hour"?

Answer: In John 2:4, Jesus appears to have refused to heed His mother's suggestion. If so, Mary ignored it, for she immediately instructed the servants to do whatever Jesus told them; the result was the first miracle, in the doing of which He manifested His glory (v. 11). Upon other occasions, however, His "hour" referred to something entirely different. This first miracle manifested Jesus in His power to work wonders, doing things which only God Himself could do; but this glory was not the pristine glory for which He prayed in chapter 17 (v.5). The apostle John twice explained why no man laid hostile hands upon Him, because His "hour was not yet come" (7:30; 8:20). The crucial hour to which Jesus looked forward was the hour of His crucifixion. The first step to bring it about was the betrayal by Judas. The final hour was then "at hand," in which the Son of man was "betrayed into the hands of sinners" (Matt. 26:45). But when Jesus submitted to arrest He said to his captors, "This is your hour, and the power of darkness" (Luke 22:53). The Devil unwittingly co-operated in carrying out the plan of God. He connived to have Jesus crucified, but on the cross Jesus made atonement for the sin of the world. To this end Jesus had come into the world and He did not refuse to drink the bitter cup (John 12:23, 27). His hour had fully come.

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G.A.J., Covington, Va.

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PRIMITIVE MAN

M.E.D., Clayton, Ill.

Questions: (1) If Adam was created in the image and likeness of God, how do you account for the cave man and prehistoric and primitive man? (2) When Adam sinned what did he lose?

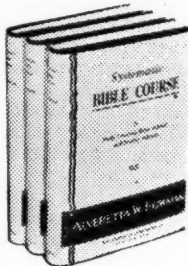
Answers: (1) That these men preceded the creation of Adam is mere assumption. Speculative and imaginative evolutionists may continue to make guesses as to the remote antiquity of the human race, ranging from 100,000 to 500,000 years, or even longer, but these unscientific guessers are without any sure foundation. It is not necessary to suppose that man is descended from a "humanized ape," for example. Indeed, we have no dependable authority for the origin of man except the record in Genesis. There we have the first man portrayed as the direct and special creation of God. Adam, therefore, was not the climax of many unknown centuries of development, but a being perfect in character, and one who was God-ordained to be the head of a Godlike race and the

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ruler under God of all the earth. Adam possessed possibilities of sinless development which were frustrated by an act of his own free will. Man sinned, and sin in the hearts of men is all that is needed to account for every instance and evidence of imperfection in the entire race.

(2) When man sinned he lost his likeness to God. Now sinfully inclined, man became self-conscious rather than God-conscious. Sin lost the Garden of Eden to him and also open fellowship with God. No longer was the tree of life which was in the midst of the paradise of God accessible to him. The days of his years upon earth were numbered. Deterioration set in, with the bent of the heart away from God. The downward course of sin in Adam and Eve became manifested also in their descendants. The sixth chapter of Genesis contains these two condemnations against a degenerate race, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . For the earth is filled with violence." Contrary to the evolutionary theories of the development of man upward, the sinful tendency of man has caused his degeneracy, and repeatedly has occasioned the just judgments of God.

ETHIOPIA

W.F., Bear River, Nova Scotia

Question: Was the conquest of Ethiopia by Italy a fulfillment of Isaiah's prophecy?

Answer: It is our opinion that the conquest of Ethiopia by Italy is not referred to by Isaiah.

ONE OR TWO

D.L.B., Detroit, Mich.

Question: Did the Master ride one or two beasts when He entered Jerusalem? The accounts are confusing.

Answer: According to Matthew 21:1, 2, we might conclude that Jesus rode into Jerusalem upon the ass; but when we turn to Zechariah (9:9), we read, "And riding upon an ass, even upon a colt the foal of an ass" (R.V.). Matthew 21:5 might also be thus translated. As you say, "Luke, Mark, and John mention only one beast," namely, the foal of the ass. There is no question that Jesus rode upon the colt, for the statements to this effect are indubitable. Furthermore, He could not have ridden both at the same time, but the specification given by Luke settles the matter, for the animal was to be one upon which no man ever had sat (Luke 19:30). This requisite could apply only to the colt.

PARTAKER OF GUILT

W.H.W., Des Moines, Iowa

Questions: (1) Does the concealment of a known gross wrong committed against me or my fellow man, make me a partaker of the sin committed? (2) Where is the line to be drawn in public or in private conversation denouncing a wrong and at the same time escape passing judgment upon the other fellow?

Answers: (1) Not necessarily. If wronged when you do well, yet take it patiently; the apostle Peter says, "This is acceptable with God" (1 Pet. 2:20-23). Love is the controlling motive. In case it is a fellow man who has been wronged, concealment of the wrong may be advisable if no good can come from needlessly exposing the wrongdoer; but in case you are on a witness stand in a courtroom, it may be your duty to expose the guilty party. To shield the guilty one under such circumstances might make you a partaker of his sin. (2) Decrying a wrong is quite different from personally condemning a wrongdoer.

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THE FIRST RESURRECTION

M. E. R., Schaller, Iowa

Questions: (1) How do you harmo-
nize your belief that the Church will not
be on earth during the reign of Anti-
christ, with Revelation 20:4, 5? (2) What
is the relation of the second coming to
the day of Christ (II Thess. 2:2, 3)? (3)
What is the significance of Matthew 24:
27, 31?

Answers: (1) The inference appears
to be that "the first resurrection" applies
only to the Church, which is a serious
misunderstanding of Revelation 20:4, 5.
First of all, the resurrection of believers
out from among the dead, as stated by
the apostle Paul, will be by groups, "every
man in his own order: Christ the first-
fruits; afterward they that are Christ's
at his coming" (I Cor. 15:23). According
to I Thessalonians 4:13-18, both the sleep-
ing and the living saints will be caught
up to meet Him in the air, after which
they return to heaven with Him and are
represented by the four and twenty elders
before the throne in heaven (Rev. 4:10,
11). Thus we have Christ the firstfruits,
and also the large group of resurrected
saints who return with Christ to reign (I
Cor. 6:2; Rev. 2:26; 3:21; 20:4).

Another group consists of those who are beheaded
during the Great Tribulation (Rev. 20:4;
6:9). This last company is not a part of
the Church, for the marriage of the
Church, or Bride, is consummated in
heaven (Rev. 19:6-9) prior to the return
of Christ as King of kings and with His
bride to establish His millennial king-
dom. The first resurrection, therefore,
embraces Jesus Christ and all of the
saved at that time, and is completed
prior to the kingdom age. The rest of
the dead, or the wicked dead, will not be
resurrected until after the thousand years
are finished (Rev. 20:5). (2) First of all,
the Revised Version translates II Thes-
salonians 2:2 (last phrase) by "the day
of the Lord," instead of "the day of
Christ," which not only has good author-
ity but is more in harmony with the con-
text (1:9). The day of our Lord Jesus
Christ (I Cor. 1:8) is also called the "day
of the Lord Jesus" (I Cor. 5:5; II Cor.
1:14); "the day of Jesus Christ" (Phil.
1:6); "the day of Christ" (Phil. 1:10;
2:16). This day begins with the coming
of Christ for His Church. In contrast,
the day of the Lord is chiefly dealt with
in the Old Testament and portrays a day
of fierce judgments. The Church need
not fear it, for it will not surprise or over-
take the Church (I Thess. 5:1-5). (3)
Verse 27 reveals the suddenness and also
the world-wide evidence of the return of
Christ in judgment. It applies to the
second stage of His coming at the very
close of the present dispensation. Mat-
thew 24:31 refers to the regathering of
the Jews to Palestine (Deut. 30:1-5).

Prayer will make a man cease from sin, or
else, if he continue in sin, it will make him
cease from prayer. Prayer and sin cannot
live together and be active in the same heart.
—Buayan.

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April 14 HOSEA TELLS OF GOD'S FORGIVING LOVE Hosea 6:1-7; 14:4-9

Golden Text: If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—I John 1:9.

God loves sinners! This is the message of the Bible. God hates sin, but He loves sinners and is eager that they should repent and receive His forgiveness. God even loves the backslider, the one who has been in fellowship with Him, tasted the joys of the eternal promised land and then turned back to the fleshpots of the world. This is the special message of the book of Hosea, for he deals with a backsliding and rebellious Israel, so determined to turn against God's love that they are described in 11:7 (R.V.) as being "bent on backsliding."

The book of Hosea is a remarkable one. The first three chapters present the domestic life of the prophet as he deals with an unfaithful wife. This becomes an object lesson used to show Israel the folly of her departure from God. The book goes on in the subsequent chapter to show how sin always results in judgment, but that restoration awaits the nation when it returns in repentance.

Israel failed to heed God's warning, did not respond to His loving call, and went on to judgment. May none of us be so foolish and stubborn. God is now calling sinners in love and compassion, doing everything in His power to lead them to repentance and spiritual healing. "Today, if ye will hear his voice, harden not your heart" (Ps. 95:7, 8).

I. God Calling Sinners (6:1, 2).

The great loving heart of God longs after wayward men. Though they have in deliberate unbelief turned from Him, yet He sends His messenger to bring them His gracious invitation. No more beautiful word can be spoken than "Come." It speaks of an open door, of a forgiving spirit, of a desire for renewed fellowship.

Come, O sinner, and meet the Saviour. He it is who by both life and death has revealed the fullness of God's love to you. In Him you will find entrance into eternal life and joy. He says, "I am the door, by me if any man enter in he shall be saved" (John 10:9).

Observe also the word "return." The invitation from God is not only to those who have never known Him, but also to the backslider. How many miserably unhappy backslidden Christians there are in the world! Friend, if you are one of them, this invitation is especially for you to turn unto the Lord, and He will "revive" you.

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II. God's Dealings with Sinners (6:3-7).

Our Lord is both compassionate and faithful in His dealings with sinners. He will win them with love and tenderness if they permit Him to do so, but if necessary He can also use the rod of punishment or the storm of unpleasant circumstances to drive them to Him. Remember that both the tenderness and the severity of God are expressions of His love.

To Israel God wanted to come as the gentle, reviving rain from heaven (v. 3), but because of their unrepentant attitude (v. 4) He had to come forth as One who hews down and destroys (v. 5). Even in thus breaking down and destroying He was only preparing to rebuild. As the surgeon must first hurt in order to heal, God must sometimes cut deeply in order to remove the blight of sin.

These lines will probably be read by many who have wondered at the dealings of God with them. Perhaps they have been inclined to condemn Him as being unkind or severe. Let them be assured that God is love and that back of all of His dealings with men there is His tender purpose to bring them unto Himself for salvation or for blessing.

III. God Healing Sinners (14:4-9).

When sinners come to Him with words of repentance (14:1) God is ready to meet them and to heal all of their sins and backslidings. Observe that not only will He heal their past sins, but will cause their present position to be such that He may "love them freely" (v. 4), and then their future will be one of great glory. God is infinitely gracious and pours out His love without measure upon the sinner who returns to Him.

Verses 5 to 8 give a beautiful picture of God's blessings on the life of the regenerated man. The lily (v. 5) speaks of stately royal beauty. Lebanon (v. 5) is strength and stability, even as the great cedars of Lebanon were treasured for their strength. The spreading branches (v. 6) tell of expansion and growth. The olive tree (v. 6), the corn and the vine (v. 7), all speak of fruitfulness and usefulness. The smell of Lebanon (v. 6) is the smell of cedar and bespeaks a life so fragrant that it spreads around it the "sweet savor of Christ" (II Cor. 2:15). The evergreen fir tree (v. 8) speaks of constant freshness and beauty.

God has all these things in mind for every Christian, that is, for every sinner who will repent and turn to Him through Christ, and for every backslider who will return to Him today. You and I belong to one of these classes. Let us be careful that we do not miss God's abundant blessing through unbelief or carelessness.

We close with a word of warning. In

spite of God's loving invitation and His faithful dealings with Israel, we know that they turned away in unbelief and went headlong on their stubborn way to judgment. It is possible for men to do the same thing today. It is still possible to turn the loving God away. May none of us do it!

April 21 MICAH'S VISION OF PEACE Micah 4:1-5; 5:2-5a

Golden Text: And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.—Micah 4:3.

Peace on earth! It seems to have almost vanished from our thinking as well as from our speaking. Not so long ago it was much spoken of and sought after, but now it is hardly more than a phrase which we recall we used at Christmas time as we reminded ourselves of the song of the angels.

How foolish we are, for now is the time to talk of peace, to assure people that there will be peace on earth. The fact is that the peacemakers who are now silent were striving to bring in a man-made peace. Many faithful students of God's Word told them repeatedly that they were following a will-o'-the-wisp. Now that they have found that to be true, let us tell them about the real peace which will come when the Prince of Peace sets up His kingdom. Let us urge upon them the glad acceptance of His personal kingship in their hearts that they may even now in the midst of a world of strife and turmoil know peace within.

Micah, like the two prophets Amos and Hosea who immediately preceded him, condemned the wickedness of people of wealth and power who oppressed the poor. He warned Judah that their rejection of God and His love would bring them sorrow and judgment. In the midst of his message, however, he breaks forth into a glowing prophecy of the glory that is to come during the reign of the Messiah, the Prince of Peace.

I. The Foundation of Peace—God's Word (4:1, 2).

Vainly do men labor to bring about a lasting peace built upon the words of men, for the moment that there seems to be gain in repudiating promises given in the greatest of solemnity, they become mere scraps of paper. There is no security in such words, nor in the guns and battleships used to support or to break them.

God's Word, the teaching of His law, walking in His paths—here is the foundation for real peace. Micah speaks of

the time "in the last days" when the people of the earth shall go up to God's house to hear His Word and to learn to walk in His ways. To that blessed and holy day we look forward with anticipation and joy.

But that does not mean that we are left helpless and hopeless now. No, indeed. We have His Word now, both the written Word and the Living Word, Jesus Christ. "He is our peace" (Eph. 2:14). In Him we have both "peace with God" (Rom. 5:1) and the "peace of God" (Phil. 4:7) in our hearts and lives. It is for us to bring the message of His redemption and His peace to all the peoples of the world.

II. The Prince of Peace—Jesus Christ (4:3-5).

This beautiful portion of God's Word (and such parallel passages as Isa. 2:1-5; 11:1-12) gathers together the longing and hopes of peace-loving men of every age. Perfect justice, the end of all wars, prosperity for peaceful pursuits, boys no longer learning warfare, complete social security, universal worship of God—what a thrilling promise!

Will it ever come true? Yes. When? In the "latter days" (v. 1, R.V.). Who has made such a promise? God Himself. Who will bring it about? God's Son, the Prince of Peace, who will come to "judge between many people."

Why will men be so blind to the "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (II Pet. 1:19)? Why will we reject Him who is "the day star" (II Pet. 1:19; Rev. 22:16) and who is even now ready to "arise in your hearts"? It seems unbelievable that men should reject Him. Can it be that we have failed to present Him as we should in all His winsome grace and glory?

III. His Coming—As Saviour (5:2, 3).

This remarkable Messianic prophecy gave more than seven hundred years before the birth of Christ the exact place of His birth, so closely identified as to make both the prophecy and its fulfillment a testimony to the inspiration of the Bible. Note that this was the passage with which the priests and scribes answered the question of Herod (Matt. 2:1, 4-6) regarding the place where the Messiah was to be born.



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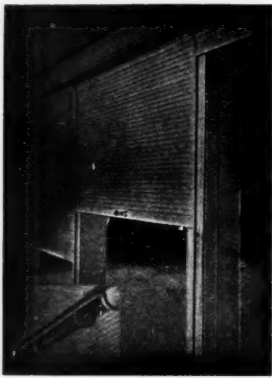
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Thus the coming ruler of Israel, the Judge of all peoples, the Prince of Peace, is none other than the Lord Jesus who was born into this world as the Babe of Bethlehem, born "in the city of David, a Saviour, . . . Christ the Lord" (Luke 2: 11). The One whose "goings forth have been from of old, from everlasting," the eternal Son of God, "was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

Israel rejected Him and He had to "give them up" (v. 3), but the time will come when they shall see Him as their King.

IV. His Reign—As King (5:4, 5a).

"This man shall be our peace" (v. 5, R.V.). He it is who "shall be great unto the ends of the earth" (v. 4); and that can be said of no man in all history except of Him of whom we sing,

*Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore
Till moons shall wax and wane no more.*

—Isaac Watts

His shall not be the reign of a despot, for we read that "he shall feed his flock in the strength of Jehovah" (v. 4, R.V.). His enemies and the enemies of God the Father must be put down, but His people will find Him to be the tender "good shepherd" who "giveth his life for the sheep" (John 10:11). He is that now to every believer. Sinner, why not take Him now as your Saviour, your Good Shepherd, and join with His people in looking for His coming as King?

April 28

ISAIAH COMFORTS AN AFFLICTED PEOPLE

Isaiah 40:1-11

Golden Text: God is our refuge and

strength, a very present help in trouble. —Psalm 46:1.

"Comfort ye, comfort ye my people, saith the Lord," knowing as He alone can the great heart sob of sorrow, pain, and disappointment which arises to Him from His people everywhere. No study of God's Word which omits His tender word of comfort is in any sense complete. No teacher or preacher who fails to bring that message to his people is declaring the full counsel of God. No more appropriate passage could be chosen for presenting that truth than Isaiah 40.

The prophet spoke to a people who were experiencing the bitter treatment of their enemies. They were facing the devastation of their country and the deportation of its people into captivity. In such a desperate day one might say that there could be no true word of comfort, but there was, and that word may well encourage us to look up in this our confusing day. The Comforter of Israel is ready to be our comforter also if we are willing to seek His help and strength.

I. The Source of Comfort (vv. 1-5).

"God is our refuge and strength" (Ps. 46:1). "Behold your God" (Isa. 40:9). "Comfort ye, saith your God" (v. 1). He is "the God of all comfort" (II Cor. 1:3). The astonishing thing is that mankind is so prone to seek comfort elsewhere, turning to God only when everything else fails rather than going to Him first of all.

His comfort is abiding, for it rests on a removal of the source of all pain and sorrow, namely sin. The day of Judah's comfort is to come when her "iniquity is pardoned" (v. 2). That is also the first step for us to take in seeking comfort, to repent and forsake our sin, seeking pardon in Christ.

The one who brings us God's comfort is Jesus Christ. Verses 3 to 5 speak of His coming. John the Baptist was the voice and it was Jesus for whom the way was to be prepared (see Luke 3:4-6). Jesus is the Lord Jehovah, God Himself, the Son of God, and the bringer of God's comfort to men's troubled hearts. It is He who is revealed in this passage in all of His glory and grace.

II. The Need of Comfort (vv. 6-8).

Man thinks he is great, wise, powerful and able to take care of himself. William Henley expressed it in his "Invictus,"

*"I am the master of my fate,
I am the captain of my soul."*

But God says, "Man is as grass," and declares that when "the spirit of the Lord bloweth" on him he fades and withers. We know that God's witness is true. Boast as he will in the hour of prosperity and strength, man knows in his heart that when he faces the real issues of life he is utterly impotent, needy and undone. Gerald Massey spoke more truly than William Henley when he said,

*"Surrounded by unnumbered foes
Against my soul the battle goes!"*

The man who has come to the end of himself and who realizes that there is neither in him nor in his fellow mortals

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the strength to meet life's struggles is ready for the ministry of God in Christ, forgiving, cleansing, strengthening and comforting. He has come to realize that "the grass withereth, the flower fadeth, but the word of our God shall stand forever" (v. 8).

III. The Way of Comfort (vv. 9-11).

Good tidings were proclaimed even in that dark hour of Judah's history. We have good tidings for our day as well. Let us declare them from the mountains. Lift up your voice with strength and do not be afraid! Here is something to shout about, which reminds me, is it not true that we could well bring back some sanctified shouting into our life and ministry for Christ? Are we not just a bit too staid and sedate about declaring such tremendously exciting good tidings? Let us cry out to men, "Behold your God!"

The prophet's holy enthusiasm had two excellent grounds. Here was no wild shouting about some man-made theory or promise. Isaiah had a better foundation than that for his message. First he tells us that God is strong. He "will come with strong hand, and his arm shall rule for him." One does not come to God for comfort and renewed grace in a hesitating, "I-hope-it-will-help" attitude. Here is comfort with assurance because God is strong.

Our strong God is also loving and tender, easy to be entreated and compassionate. His strong arm is used to gather the lambs to His bosom and to tenderly lead His sheep. Singular though it may sound, gentleness is the attribute not of weakness but of strength. The boisterous, noisy, showy things of life are always essentially weak in the hour of real need. The loud talkers usually have the least to say, or as we used to put it, "The empty wagon makes the most noise."

God's strong men and women are His gentlemen and gentlewomen. They, like their Lord, are loving and kind, using their strength not to destroy or to impress others, but to help the weak, to bring back those who have strayed, to bind up the wounds of life, to bring comfort in the name of Christ.

May 5

ISAIAH GIVES GOD'S INVITATION Isaiah 55:1-11

Golden Text: Seek ye the Lord while he may be found, call ye upon him while he is near.—Isaiah 55:6.

Thirsty? A thousand signboards will tell you what to drink to refresh yourself. Most of the suggestions are there only to get your money, and often their proffered lift is a push downward and their refreshment is only a prelude to destruction. The point we want to make, however, is that these signs along the road and other advertisements indicate that thirst is universally present. Man is constantly trying to satisfy his craving in countless ways, but is always unsatisfied until he takes God's provision for his need.

Little wonder that throughout the Bible thirst is used to express man's need of

and longing for God. He is a spiritual being made in the likeness and image of God and intended for fellowship with Him. Never will he be fully satisfied until he comes to God and meets his hunger and thirst with that "which is good."

The chapter before us is one of the choicest of all Scripture. It is the great invitation chapter, and while it was directed by the prophet especially to Israel, it has a message to all people of all times. The invitation is presented under the figure of a purchase, "Come ye, buy." In carrying out that thought we suggest that there are four steps in buying and using anything.

I. Listen (v. 1).

"Ho, everyone that thirsteth." This is as Spurgeon says "the cry of a salesman at a fair." Amid the confusing sounds and disturbing sights surrounding his customer the salesman must make himself known and catch the interest of his customer. The latter must listen to the offer and the recommendation of the things for sale.

This is an unusual offer. Isaiah invites the buyer to make his purchase "without money and without price." Does that mean that the thing for sale is cheap or worthless? Far from it, for it is priceless. Salvation is free for the sinner, but it cost God the price of His only begotten Son. It is because Jesus paid the price of redemption that we may have it freely without cost.

II. Compare (vv. 2-5).

A good shopper compares values lest he make a bad bargain or buy that for which he has no real need. What is the situation of the one who is invited to buy what God offers? He is a sinner who has been foolishly seeking to satisfy himself

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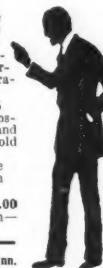
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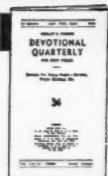
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with what the world has to offer. With money he has tried to buy happiness, contentment, recognition. The bread of this world will never satisfy and the water of this world only increases one's thirst. (See John 4:13, 14.)

Compare what God has to offer, "that which is good," that which delights the soul (v. 2). Here is life (v. 3) assured by the promise of One who made an "everlasting covenant" with David, assuring him of His "sure mercies." It results in ultimate glory (v. 5).

The one who honestly makes such a comparison is quickly satisfied that the time has come to

III. Buy (vv. 6-9).

Penniless, the sinner may "buy" without money. He may call upon God, for God has already called him. He may seek God because He, like the good shepherd, has been out seeking the lost sheep (Matt. 18:12).

While man can certainly not save himself, there are things which God expects the sinner to do. First, he is to "seek the Lord." Where? Right at your side, sinner, for "he is near" (v. 6). Then when the sinner meets the Lord he is at once conscious of his sin. What shall he do with it? Forsake it in both thought and deed (v. 7) and God will "abundantly pardon." Here is no niggardly inch-for-inch forgiveness. God will "abundantly" pardon the repentant one.

All of this is explained by the fact (vv. 8, 9) that God's thoughts and ways are not like ours. He is infinite in His being, wisdom, justice, power, yes, and in His forgiveness. "He is not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). Yet it is a sad fact that men may by their sinful rejection of Him bring themselves to the place where they not only do not listen to God's call, but actually do not want to hear it. "Seek ye the Lord while he may be found" (v. 6).

IV. Enjoy (vv. 10, 11).

Some foolish folk buy things and put them away where neither they nor anyone else can enjoy them. Some worry so much about the price they paid or are so concerned about the preciousness of the thing purchased that they find no pleasure in using it.

Salvation is not a thing to be hidden or put on a shelf. In fact, it is not a thing at all, not something to be possessed, but a life. It is to grow, to bud, to blossom and to bear fruit. How? By being ready to receive God's Word which comes down like the rain from the heavens, refreshing, encouraging, and fruitifying the life of the believer.

God's Word never returns to Him void. He prospers it to accomplish His own purpose. But pray tell me, if we never study it or even read it, how can it help our lives? We "grow in grace" only as we grow "in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). We grow in knowledge as we study God's Word. Thus we come to enjoy our Christian life. Thirsty or hungry souls around us will then be interested to know what has satisfied us, and we may in turn

lead them to the fountain of everlasting life.

"But Now Is Christ Risen"

(Continued from page 426)

when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (II Pet. 1:16), and John wrote the "lovest thou me" episode on the shores of Galilee during the period of forty days preceding Jesus' ascension. Upon His death and resurrection Jesus hangs all proof of His divinity, while the proof of one miracle makes others not only possible but logically probable.

The grave in which modern heathenism buries the miraculous swallows up everything which gives to human existence an ideal character, a true value—the soul made in the divine image, faith and prayer, the holy Person of the Redeemer, the entire system of Christian truth, the future world, the living God. Let us accept the apostle Paul's conclusion, along with the millions who have followed him in the same faith, based upon "many infallible proofs" and expressed by him in the following inspired words:

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:51-54).

The Sure Mercies of David

(Continued from page 420)

them; and they shall dwell in their own land." One day there is going to be a tremendous exodus of the children of Israel from all the countries of the world, that shall compel men to say, This is the finger of God.

The world is weary, and war-torn, weltering in the whirlpool of blood which threatens the destruction of every vestige of this thing which we call civilization. Our hope is in God, and we shall not be disappointed. The promised blessing will come. The face of the world will be filled with fruit. Meanwhile, let it be remembered that before all this, comes our hope! We are not looking for the Great Tribulation. We shall be delivered from the wrath to come. We are not appointed unto wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live forever with Him.

"I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning. . . . Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities" (Ps. 130:5-8). Even so! May the Lord hasten it in His time.

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For Sermon and Scrap Book

William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

THE HALF WAS NOT TOLD

I Kings 10:7

1. Of Sin's sinfulness.
2. Of Salvation's blessedness.
3. Of Hell's terrors.
4. Of Heaven's glories.—Robert M. Arthur.

IMPOSSIBLE

1. Impossible for God to lie (Heb. 6:18).
2. Nothing impossible with God (Mark 10:27).
3. Impossible to please God without faith (Heb. 11:6).
4. Nothing impossible unto you (Matt. 17:20).—George Weppeler.

THE DESCRIPTION OF GOD IN EXODUS

1. One who knows (2:24, 25).
2. One who comes down to deliver (3:8).
3. One who delivers by blood and power (chs. 12, 14).
4. One who supplies every need (chs. 16, 17).
5. One who gives victory (17:8).
6. One who reveals holiness (ch. 20).
7. One who dwells among His people (ch. 40).—T. Leonard Lewis.

GLORIFY GOD

1. By your Faith (Rom. 4:20).
2. By your Appreciation (Luke 17:12).
3. By your Confessions (Josh. 7:19).
4. By your Afflictions (Isa. 24:15).
5. By your Fruit Bearing (John 15:7-10).
- (a) A godly life.
- (b) Fruit of our lips (clean talk).
- (c) A giving hand.
- (d) A praising tongue.—L. Edwin Barnes.

BROKEN NETS

Luke 5:1-11

I. A Fisherman Discouraged.

1. Toiled all night.
2. Caught nothing.

II. A Fisherman Disobedient.

1. Lack of faith.
2. Doubted His command.

III. A Fisherman Delighted.

1. Beckoned to other boats.
2. Filled the boats.

IV. A Fisherman Dedicated.

1. His confession (v. 8).
2. His commission (v. 10).—Jesse E. Bowman.

ANTIDOTE FOR SPIRITUAL DISCOURAGEMENT

Luke 24:13-35

Introduction: The cause of discouragement is lapse of faith and lack of understanding (vv. 13-24).

1. First requirement—exposition of the scripture concerning Christ (v. 27).
2. Second requirement—believing the Word (vv. 25, 26).
3. Third requirement—opened eyes (v. 31).

Result:

- (1) They knew Him (v. 31).
- (2) Heart-searching (v. 32).
- (3) Prompt testimony (vv. 33-35).—Walter Rothwell.

"LET US GO ON"

Hebrews 6:1

(A Church Anniversary Sermon)

Introduction: The history of a church is always interesting—the first members, their disappointments and progress, etc. The history of a church is always His story.

I. Let Us Go On in Fellowship (I John 1:7).

A quaint old Puritan, John Trapp, said, "Next to communion with God is communion with the saints."

1. By presence.
2. By prayer.
3. By praise.
4. By personality.

II. Let Us Go On in Service (II Cor. 6:1).

1. Concentration.
2. Co-operation.
3. Consecration.—John Hay.

THE SIMPLICITY OF THE GOSPEL

Introduction: In the Scriptures, believing—receiving. This is axiomatic. This principle underlies all the eight great words that every gospel preacher must use over and over again.

1. "Look"—receiving with the eyes.
2. "Come"—receiving with the feet.
3. "Take"—receiving with the hands.
4. "Taste"—receiving with the lips.
5. "Hear"—receiving with the ears.
6. "Choose"—receiving with the will.
7. "Trust"—receiving with the heart.
8. "Know"—receiving with the mind.

Conclusion: Remember, the gospel does not present "a thing," but "a Person." Not a Church, however scriptural its order. Not a creed, however orthodox its doctrines. Not a religion, however biblical its ordinances. But a Person—the Son of God in His Saviour-character. To receive the gospel is to receive Him; to neglect or reject the gospel is to neglect or reject Him.—Arthur T. Pierson, in *The Witness*.

THE LAME MAN HEALED

Acts 3:1-11

1. His State—helpless (v. 2).
2. His Hope—he gave heed (v. 5).
3. His Faith—he leaped up (v. 8).
4. His Steadfastness—he stood (v. 8).
5. His Fellowship—entered with them (v. 8).
6. His Devotion—praised God (v. 8).
7. His Testimony—people saw him (v. 9).—C. E. Bulander.

EVIDENCES OF BROTHERLY LOVE

In Hebrews 13

1. Kindness to strangers (v. 1).
2. Help to those in bonds (v. 3).
3. Help to those in adversity (v. 3).
4. Help to those who are ill (v. 3).
5. Conversation to reveal love (v. 5).
6. Obedience to supervisors and rulers (v. 7).
7. Avoidance of doctrines which side-track love (v. 9).
8. Praising God continually (v. 15).—Lloyd Werth.

FIVE KINDS OF BRANCHES

John 15:2

1. "And every branch in me that beareth not fruit"—the Barren Branch.
2. "He taketh away"—the Rejected Branch.
3. "And every branch that beareth fruit"—the Fruitful Branch.
4. "He purgeth it"—the Cleansed Branch.
5. "That it may bring forth more fruit"—the Abundant Branch.—Ellery Gilbert Aldridge.

"THIS DO IN REMEMBRANCE OF ME"

I Corinthians 11:23-34

I. What Is the Meaning of the Lord's Supper?

1. It is emblematic.
2. The broken body—prophecy.
3. The shed blood—life.

II. Why Do This "in remembrance of me"?

1. It was appointed by Christ, the Head of the Church.
2. His purpose was to keep in memory Calvary.

III. How Is It to Be Kept in Memory?

1. On the first day of the week—love feasts abounded.
2. With self-examination.
3. Public observance—during this age.

IV. What Are the Benefits of This Observance?

1. Spiritual food.
2. A testimony perpetuated.
3. A test of obedience on the part of Christ's disciples.—I. S. Caldwell.

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Cheerfully striving to do our part.

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Yielding fruit for the harvest-time,
Acme of human worth sublime.

—Kelly Barnett,
in *The Otterbein Teacher*.

THE CHURCH THAT GLORIFIES GOD

1. Must be tempered by the Spirit of God.
2. Must be taught the Word of God.
3. Must be trusted with the Gospel of God.—Harry G. Hamilton.

JESUS IN THE CENTER

1. Of Love (John 3:16).
2. Of Hate (Matt. 27:22).
3. Learning (Luke 2:46).
4. Crucifixion (Luke 23:33).
5. History—B.C. and A.D.
6. The Trinity—Father, Son, Holy Ghost.
7. As Mediator (I Tim. 2:5).—John H. W. Sears.

THE BOOK OF ESTHER

Significant and Suggestive Contrasts

HUMAN PLANS

Haman sought to destroy *all the Jews* (3:6).

The people is *given* to thee to do with them as seemeth good to thee (3:2).

Letters by posts to *destroy*, to kill, and to cause to perish, *all Jews* (3:13).

Mordecai . . . put on sack-cloth with ashes, and went out into the midst of the *city*, and cried with a loud and bitter cry (4:1).

Great mourning among the *Jews*, and weeping and wailing (4:3).

Then went *Haman* forth joyful and with a glad heart (5:9).

Let a *gallows* be made 50 cubits high . . . that *Mordecai* may be *hanged* thereon (4:14).

The *city* Shushan was *perplexed* (3:15).

A certain people *scattered* abroad and dispersed (3:8).

Then was *Haman* full of wrath and he thought scorn to lay hands on *Mordecai* alone . . . wherefore *Haman* sought to *destroy all the Jews* throughout the whole kingdom of *Ahasuerus* (3:6).

THE POWER OF THE TONGUE

James 3:1-12. Key Verse 2

Words are the currency of personalities. The unity, peace, and progress in human relations depend upon the truthfulness, kindness, and the timeliness of words.

Note some types of talkers mentioned in the epistle:

1. Reckless talkers (1:26).
2. Evil speakers (4:11, 12).
3. Profane swearers (5:12).
4. Aspiring teachers (3:1).

The reality and usefulness of one's religion are measured by the control of the tongue. Perfect control marks the perfect man (1:2).

A series of metaphors emphasizes the power of the tongue:

I. In relation to other members (3: 2b-6).

1. The most difficult to control (v. 2b).
2. It controls the others (vv. 3-5).
3. It corrupts the others (v. 6).
 - a. Bridles (v. 3).
 - b. Rudder (v. 4).
 - c. Fire (v. 5).

II. In relation to itself (3:7-10).

1. Untamable (vv. 7, 8a).
2. Destructive (v. 8b).
3. Unnatural (vv. 9, 10a).

Summary: Undisciplined speech is morally indefensible because it reveals the character of its origin (vv. 10b-12).—Charles W. Daniel, in *Arkansas Baptist*.

I CORINTHIANS 13:3

1. Sacrifice—"Christ died."
2. Substitution—"for our sins."
3. Salvation—"according to the scriptures."—Harry G. Hamilton.

DIVINE OVERRULINGS

The *Jews* smote *all their enemies* with the stroke of the sword (9:5).

The king *gave* the house of *Haman*, the *Jews'* enemy, to *Esther* the queen (8:1). Letters by posts wherein the king granted the *Jews* to stand for their life, to *destroy* all that would assail them (8:10, 11).

Mordecai . . . in royal apparel of blue and white, and with a crown of gold, and with a garment of fine linen and purple: and the *city* of Shushan rejoiced (7:15).

The *Jews* made it a day of *gladness* and *feasting*, and a good day (9:19).

Then *Haman* was *afraid* . . . they covered *Haman's* face (7:6, 8).

Hang him thereon . . . so they *hanged Haman* on the *gallows* that he had prepared for *Mordecai* (7:8, 10).

The *city* Shushan rejoiced and was *glad* (8:15).

The *Jews* *gathered* themselves together (9:2).

Mordecai the Jew was next unto king *Ahasuerus*, and great among the *Jews*, and accepted of the multitude of his brethren, seeking the wealth of his people, and *speaking peace* to *all his seed* (10:3).—*Watching and Waiting*.

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Ephesians 3:8

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1. His humility—"Unto me who am less than the least of all saints."
2. His equipment—"Is this grace given."

II. The Mission.

1. Preaching—"That I should preach."
2. The place—"among the Gentiles."
3. The message—"the unsearchable riches of Christ."—H. G. Ball.

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The story of the Christian life in three "G's" is found in Psalm 84:11: "The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

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N.B. Psalm 21:3—"For thou preventest [i.e., goeth on ahead] him with the blessings of goodness." What a glorious revelation of divine grace—the great God going before to prepare for the enjoyment of His child the blessings of His goodness—so generously Godlike.—Harvey Farmer.

THE PREACHERS' "JUST AMONG OURSELVES"

A Symposium

III

A Chicago minister writes:

"I do not preach a sermon until I have to do so by the sermon's own compulsion. The balance of power in the election of a theme is apt to be some discovered need in my own parish. Wise, heartfelt and reverent parish visitation is a great sermon-grower. Sometimes I am the victim of the tyranny of a subject, which will not let me go, and will not allow others to be heard, and despotically sweeps all things else aside until its own case is disposed of. I like this election to occur early in the week—it sometimes grows out of a Sunday's work—and then this becomes the center of all things until the theme becomes a message of the heart and the life to others whose lives will find fellowship with its red blood and be helped."

April, 1940

ALONE YET NOT ALONE

Alone? Ah, yes! yet not alone,
When to the secret place I go;
'Tis there Thou dost Thyself make known,
Thy richest blessings dost bestow.

Alone? No, not alone, dear Lord!
Thy presence there enralls my heart!
I hear Thee speaking in Thy Word;
And quickening power Thou dost impart.

Alone? Not whilst Thou, Lord, art near!
Nor could I find a place more sweet
Than where Thy gracious voice I hear,
And sit with rapture at Thy feet.

Alone! What blissful blessedness!
To gaze upon Thy matchless face!
To cast on Thee my helplessness!
Receive from Thee renewing grace!
—Ezra S. Gerig.

MARKS OF THE NEW BIRTH

John 3:8

I. The Negatives:

1. No condemnation (Rom. 8:1).
2. Does not commit sin (I John 3:6, 9; 5:18).
3. Loves not the world (I John 2:15-17).

II. The Positives:

1. A new creature (II Cor. 5:17; Gal. 6:15).
 2. Loves the brethren (I John 3:14).
 3. Overcomes the world (I John 5:4).
- P. C. Bennett.

THE SUNDAY EVENING SERVICE

A pastor writes of his Sunday evening service:

Our Sunday evening service is small in a needy district, but whatever the attendance, it is that much more than many other churches in this city have, as many are closing the church in the evening, or confining the service to the young people's groups.

Last night I felt impelled to ask for testimonies. I have such now and then. Two of my elders gave splendid testimonies. One woman, never there but once before, whose husband had recently united with the church, told how greatly she had been influenced by the godly life of her husband, and was glad now to make her public confession of faith in Christ. Others testified. Then a woman read a letter from her sister whose husband had gone blind, in which faith and trust in God was expressed in that dark hour. Those who spoke expressed their thankfulness for blessings. It was all a wonderful preparation for my text, found in Exodus 14:22. One woman brought a request for prayer for a young man, an invalid, who showed a desire to accept Christ. It seems to me it was a sorry day in the Methodist Church when the class meeting was discontinued, and as for the Presbyterian Church we never had it. How it helps the saints to express themselves! Too many of the saints have spiritual lockjaw!—The Presbyterian.



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SERMON HELPS FOR BUSY PREACHERS

The Gospel Minister, edited by Wm. M. Smith, the homiletics teacher in Union Bible Seminary, devotes a page to *Sermon Helps for Busy Preachers*. A new sermon outline with suggestive filling matter is quite a help each week.

In speaking of this page, one minister said, "I have received much benefit and it (the page) makes it (the Minister) one of my best subscriptions."

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelists and Christian workers whose reports appear in this department may be addressed through the MOODY MONTHLY office.—Editors.

Interesting reports have been received from pastors in Pennsylvania of meetings held in their churches by Neil McIntyre, blind evangelist. H. B. Fairman, pastor of the United Presbyterian church of Mexico, Pa., writes that the attendance and interest were good during a two weeks series in his church. Mr. McIntyre's preaching and singing won the hearts of many to the Lord. The evangelist next went to the United Presbyterian church of Lewistown, Pa., W. A. Miller, pastor, where large crowds came to hear him proclaim the gospel. Immediate results were manifested in conversions and in reviving of church members. Although snowstorms blocked the roads during the first part of Mr. McIntyre's engagement in the United Presbyterian church of McCoysville, Pa., the attendance was considered good. B. E. Myers, the pastor, reports, "A real spirit of revival is keenly felt in our midst. We are expecting several accessions to the church as a result."

A meeting which resulted in more than 40 conversions was held by Sylvester Sanford in the Farrville Christian church near Marion, Ind., Robert Cooper, pastor. An orchestra and choir furnished the music each night. On young people's night 50 persons came to the altar from the two choirs and the orchestra and knelt in dedication of their lives to the Master. Thirty-nine united with the church. Mr. Sanford gave programs at the grade and high schools of Van Buren and Upland.

"We had the joy of leading 42 souls to Christ during a two weeks campaign in the First Baptist Church of Stonington, Ill., where H. L. Alley is pastor," writes O. W. Stucky. "Our Back to the Bible program met with hearty response. Many reconsecrated their lives to the Lord, and backsliders were reclaimed."

The crowds that attended the Edward VanderJagt meetings in the Baptist church, Mt. Ayr, Ind., where Chester Doden is pastor, were so great that it became necessary to move to the high school auditorium. There were 43 professed conversions. Three Baptist churches in Turners Falls, Mass., united for a revival effort in February and called Mr. VanderJagt as special speaker. The fourth night of the services 33 publicly accepted Christ, and on each succeeding night others came forward. People came from miles around to attend the meetings.

Howard S. Williams, who held a successful campaign in Luverne, Ala., in January, when more than 75 conversions were reported, spent two weeks with the Community Presbyterian Church, Kilgore, Tex., where James E. Spencer is pastor. Mr. Spencer dedicated his life to the Lord's work in meetings conducted by Mr. Williams in Gibson, Miss., fifteen years ago. Mr. Williams is the president of the International Association of Evangelists.

There were 101 conversions and additions in the ten-day revival conducted by Hyman Appelman in the Park Heights Baptist Church, San Angelo, Tex.

Guy W. Green led services Feb. 14-25 for the Little Gray Church, Dexter, N.M. Seventeen persons were received into membership at the last Sunday morning service, all but one on confession of faith. This was the largest class of accessions received by this church at one service in its history.

The Loyd United Brethren Church, Richland Center, Wis., called Robert J. Kees for a campaign in February. Merton W. Tanner writes that it was reported to be the best attended meetings in the history of the church. The people were revived and many souls found Christ. Mr. Kees was next in a two weeks series in the Essex Street Union Baptist Church, Lynn, Mass., of which John M. Currie is pastor. The attendance was good despite the blizzards, and the interest deepened as the services progressed. There were a number of reconsecrations and some decisions for Christ, and the church life quickened. Some excellent work was done among the young people.

While attending the annual convention at Jackson, Miss., in January, Mr. and Mrs. Paul White had many opportunities for service in churches, schools, colleges, and on the radio. They were invited by the Griffith Memorial Church of Jackson to assist Evangelist Weigle in a revival. Following this the Whites filled engagements in Harrisburg, Red Lion, and Greenville, Pa.

Dr. T. C. Crume conducted a series of meetings with the Highlawn and Guyandotte Baptist Churches of Huntington, W. Va. More than a hundred were counted among the converts, baptisms and additions to these churches. Dr. W. C. Reeves and Dr. A. N. Morris are the pastors of the churches.

Mr. and Mrs. William R. Pisauro are assisting Dr. Charles A. Nash, pastor of the First Presbyterian Church of Marshall, Tex., in a three months evangelistic crusade, which began Feb. 18.

During a meeting with the Chattanooga Gospel Tabernacle, of which T. Perry Brannon is pastor, John Carrara conducted a radio revival over station WDDO. In the tabernacle campaign the crowds increased until it was necessary to move to one of the city's largest

churches. At the closing service more than seventeen hundred people crowded into the auditorium. Scores of people came down the aisle and accepted Christ.

An old brewery warehouse was the scene of a campaign in Niagara Falls, Ont., under the auspices of the Allied Church Mass Movement. David F. Nygren was the evangelist, assisted by Mr. and Mrs. Victor Ernest. Several city churches co-operated in the effort. During March, Mr. Nygren was in a meeting with Dr. H. O. Eastman, pastor of the First Baptist Church, Collingswood, Ont.

The last two weeks of January Gerald E. Bonny was with the First Baptist Church of Rockland, Me., J. Charles McDonald, pastor. The afternoon children's services averaged over two hundred and fifty in daily attendance. Mr. Bonny writes that this was one of the contributing factors in reaching many homes, and in winning scores to Christ.

M. E. Hawkins reports a two weeks missionary revival in February with the First Baptist Church, Newark Valley, N.Y. There were 20 who took a definite stand for Christ.

Thirteen were converted in a two weeks revival conducted by Mr. and Mrs. Arthur H. Evans in the Harmony Baptist Church, Castlewood, Pa., of which William I. Gray is pastor. Children's services were conducted preceding each evening service.

A revival of two weeks duration was led by Mr. and Mrs. C. Weston Sanders in the First Christian Church, Coshocton, Ohio, Arthur H. Evans, pastor. Fourteen souls confessed Christ as personal Saviour.

The First Baptist Church of Bradford, Ill., of which Roy W. Harrington is pastor, called Harold M. Palmer of the Roseland Baptist Church, Chicago, for revival effort. Souls were saved and parents rededicated their lives to the Lord and to godly care of their children.

Tom Presnell reports several meetings conducted during the past few weeks, in which God honored the preaching of His Word in the salvation of many souls.

John W. Troy returned to Uniontown, Pa., in February for an engagement with the First United Brethren Church. Seventy-five souls came to Christ, while 70 volunteered for missionary service as the Lord leads. A public address system was used to reach the large crowds that attended.

"Excellent attendance and a deep spiritual undercurrent prevailed in our meetings in Bedford, Iowa, Piqua, Ohio, and Grayville, Ill.," writes L. James Kindig. Nearly four score came to Christ in the Grayville campaign.

More than a hundred were won for Christ in a union meeting led by L. C. Robie in Skaneateles, N.Y., for the Methodist and Baptist churches. Several young people dedicated their lives for definite service. Mr. Robie's next en-



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engagement was in the Jackson Street United Brethren Church, Breckenridge, Mich. Several congregations united in the effort. A large chorus choir ably assisted. People for whom prayer has been offered for years attended, and many remarkable decisions were made. The entire section around Breckenridge felt the influence of the revival, and many came sixty miles to share in the blessings.

The H. Evan McKinley party reports a series in La Belle, Fla., where 24 came into a saving knowledge of Christ. Among them was one of the town's worst drunkards. Crowds came to see him baptized and to hear him confess Christ as his Saviour.

The Elden R. Farrar Party conducted a successful campaign in the Jackson Gospel Tabernacle, Jackson, Mich., of which Elmer Yount is director. Mr. Farrar baptized 28 in the Memorial Baptist Church, which was loaned for this service. Helen Griggs assisted in the campaign, and will remain at the tabernacle as a worker. Bert Wilhoit also assisted at the piano. Mr. Farrar's friends will be interested in learning that he has been called to become pastor of the Northwest Gospel Tabernacle of Chicago. He assumed his pastoral duties Mar. 1.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

W. W. Shannon began an evangelistic campaign on Jan. 28 in the Grace Evangelical Church, Mechanicsburg, Pa., I. W. Moyer, pastor. Before the close of the meetings on Feb. 11, there was a real demonstration of the Spirit of God working in the hearts of the people. Many professed conversion. From Feb. 18 to Mar. 3 he was evangelist for the Maple Street Evangelical Church, Lancaster, Ohio, C. S. Poling, pastor. Again the power of God was manifest in the meetings in an encouraging way. He was assisted in these meetings by Michael A. Guido, who had charge of the singing and young people's work.

Dr. Henry Ostrom appeared during February in New Hampshire, at the Court Street Christian Church, Portsmouth; in Maine, at the Advent Christian Church, Auburn; at the Free Baptist Church, Springvale; at the First Baptist Church, Portland; in Massachusetts, at the Advent Christian Church, Haverhill; in the Swedish Baptist Church, Brockton; in the German Presbyterian Church, Lawrence; in Connecticut, at the Huntington Baptist Church, New London; in Rhode Island, at the Lonsdale Avenue Baptist Church, Pawtucket. Feb. 18, 25, and Mar. 3 he was preacher at the Churchill Tabernacle, Buffalo, N.Y., Dr. C. H. Churchill, pastor. He also addressed the midweek prayer meeting.

The Sunshine Gospel Trio was engaged in meetings from Jan. 28 to Feb. 11, in the Methodist Church, Butler, Ind., of which C. C. Wischmeier is pastor. There were 25 who professed conversion. The Trio filled a series of one-night engagements during February at the following places in Ohio: First Baptist Church, Bowling Green, Mr. Boyd, pastor; United Presbyterian Church, Toledo, Dr. Robert Latal, pastor; Erieside Gospel Church, Willoughby, Paul Cell, pastor; City Mission, Cleveland, George Soerheide, pastor; First United Brethren Church of Canton. In Michigan they appeared at the following places: First Baptist Church, Pontiac, Dr. H. H. Savage, pastor; Porter Baptist Church, Jones, A. R. Christopherson, pastor; United Brethren Church, Edwardsburg, Inez Martz, pastor; Mason Baptist Church, Mason Township, Merle R. Meeden, pastor; and in the First Baptist Church of Sturgis, of which R. J. Button is pastor.

Morris Gordin was the speaker at several meetings in Michigan—Inter-Varsity Fellowship, Michigan State University; Union Young People's Services at Olivet Baptist Church in Lansing, the church of which Donald Catham is pastor; and in the South Baptist Church, Lansing, of which W. S. Ross is pastor; also in the Beulah Baptist Church of Detroit, A. H. Kehrl, pastor.

C. B. Nordland, Director of the department, addressed special gatherings in the First United Brethren Church, South Bend, Ind., Roscoe F. Wilson, pastor, and in the Mayfair Bible Church, Chicago.

M. A. Darroch was preacher at the Open Bible Church, Grand Rapids, Mich., and at the Austin Swedish Methodist Church, Chicago. He held a series of evangelistic meetings Feb. 25 to Mar. 3, in the Peoria Heights (Ill.) Congregational Church, where R. M. Burgess is the pastor.

FUTURE ENGAGEMENTS

Gerald E. Bonney, "The Bonney Workers"—Mar. 24-Apr. 7, Healdton, Okla.; Apr. 14-28, El Dorado, Ark.

John Carrara—Mar. 31-Apr. 14, Ottawa, Ont.; Apr. 21-May 5, Toledo, Ohio; May 7-12, Wayne, Mich.; May 14-28, Fairview, N.J.; June 2-16, Harrisburg, Pa.; June 22-July 7, York, Pa.

John Raymond Hand—Mar. 25-Apr. 7, Camden, N.J.; Apr. 13-May 5, York, Pa.; May 6-12, Camden, N.J.; May 14-19, Berwick, Pa.; May 20-29, Coatesville, Pa.; June 2-9, Binghamton, N.Y.; June 10-23, Furlong, Pa.; June 24-30, Haddon Heights, N.J.; July 1-21, Laurel Forks, Va.

Carl C. Harwood—Apr. 7-21, Salt Lake City,

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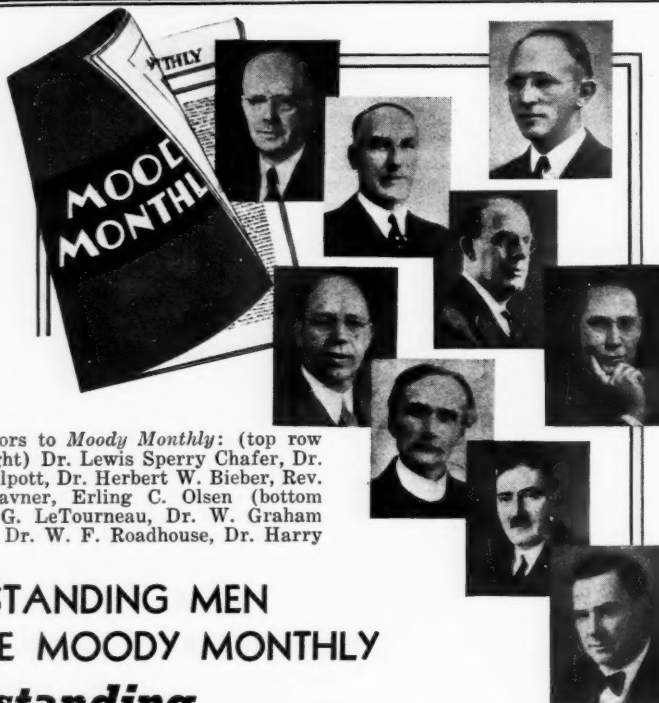
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Violet J. Heefner—Mar. 31-Apr. 6, Osceola, Iowa.
Clem R. Hershey—Mar. 25-Apr. 7, Coalport, Pa.; last of April, Sewickley, Pa.
Herbert Lockyer—Mar. 31-Apr. 9, Liverpool, Ohio; Apr. 14-21, Newton, Kan.; Apr. 28-May 7, Harrisburg, Pa.; May 11-19, Washington, D.C.; May 20-26, Washington, D.C.; June 16-30, Fort Collins, Colo.
Oscar Lowry—Feb. 25-Apr. 21, Waterloo, Iowa.
Neil McIntyre—Apr. 30-May 13, Newville, N.Y.
McKinley Musical Messengers—Mar. 26-Apr. 7, Wellsboro, Pa.; Apr. 8-21, Shortsville, Pa.; Apr. 22-May 5, Wheeler, N.Y.; May 6-19, Kanona, N.Y.; May 20-June 2, Towleersville, N.Y.; June 3-16, Queens, N.Y.
David F. Nygren—Apr. 2-14, Tyler, Minn.; Apr. 16-28, Pipestone, Minn.; Apr. 30-May 12, Lake Benton, Minn.; May 14-19, Elkton, S.D.; May 26-June 9, Portage La Prairie, Man.

L. C. Robie—Apr. 14, Pickford, Mich.; May 7, DeTour, Mich.
Richard L. Robinson—Mar. 31-Apr. 21, Machias, N.Y.; Apr. 28-May 19, Belast, N.Y.
B. M. Rollins—Mar. 25-Apr. 7, East Dayton, Ohio; Apr. 9-21, Alliance, Ohio; Apr. 22-May 5, Muncie, Ind.; May 6-19, Middleton, Ind.; May 21-June 2, Keyser, W.Va.; June 9-12, Ocean Grove, N.J.; June 16-30, Ozark, Mich.
Paul W. Rood and Dan Gilbert—Mar. 24-31, Cleveland, Tenn.; Mar. 31-Apr. 7, Chattanooga, Tenn.; Apr. 8, 9, Birmingham, Ala.; Apr. 10-14, Atlanta, Ga.; Apr. 14-21, Greenville, S.C.; Apr. 21-23, Charlotte, N.C.; Apr. 23-24, Richmond, Va.; Apr. 24-26, Washington, D.C.; Apr. 28, 29, Baltimore, Md.; Apr. 29, 30, York, Pa.
Sylvester Sanford—Mar. 25-31, Mount Vernon, Ill.; Apr. 1-May 12, Champion, Neb.; May 13-26, Chicago, Ill.; May 28, and June 10-23, Morley, Iowa; June 25-July 7, Clinton, Iowa.
Gipsy Smith, Jr.—Mar. 31-Apr. 14, Hartford, Conn.; Apr. 21-May 5, Moultrie, Ga.
O. W. Stucky—Mar. 31-Apr. 14, Akron, Ohio; Apr. 21-May 5, Port Huron, Mich.; May 7-19, Detroit, Mich.
Michael Walsh—Mar. 19-31, Berwick, Pa.; Apr. 2-14, Doylestown, Pa.
The Musical Whites—Mar. 24-Apr. 6, Philadelphia, Pa.
Anthony Zeoli—Mar. 24-31, Sunbury, Pa.; Apr. 1-7, York, Pa.; Apr. 10-21, New York, N.Y.; Apr. 23-May 5, Oceanside, L.I., N.Y.; May 7-10, Newark, N.J.



Contributors to *Moody Monthly*: (top row left to right) Dr. Lewis Sperry Chafer, Dr. P. W. Philpott, Dr. Herbert W. Bieber, Rev. Vance Havner, Erling C. Olsen (bottom row) R. G. LeTourneau, Dr. W. Graham Scroggie, Dr. W. F. Roadhouse, Dr. Harry Rimmer.

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will contain such articles as: The Antichrist Advance in America; Partners with God; Burdens as Blessings; A Ministry of Power; God's Battle, Not Ours!; The Adornment of the Christian Woman; What Is a "Memorial"?; Prayer Born of Necessity; A Divine Society; The Attainment of Joy.

June Issue

will contain such articles as: The Sunday School, Evangelism, and the Church; How to Plan a Year's Sermons; A Finished Education; A Paganized Education; The Remedy; The Place of Environment in Life Building; Prophecy and Youth Today.

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STEPS ORDERED OF THE LORD

The student stood looking out over the lake. How cold it looked, and how dark! He did not know why he had gone there—it was cold, and he had left the Moody Bible Institute a few minutes before heading in another direction, but something seemed to be guiding him toward the lake.

The figure of a lone man stood out against the background of the black water. The student noticed how forlorn the man seemed and wondered if he knew the Lord Jesus. As he was deciding upon the best approach, the man suddenly jumped into the lake and sank down into the icy waves! The first thing that entered the young man's bewildered brain was that he had hesitated too long—it was too late. But no, the man was struggling in the water! He dashed across the street and persuaded the doorman of an apartment building to help him. They rushed back to the drowning man and succeeded in pulling him out of the water. After they had him safe in the warm furnace room of the apartment, they stripped him of his icy clothes and wrapped him in a blanket. There between shivers and gasps the would-be suicide gave his reasons for wanting to end his life. He was only twenty-three years old, but was out of work, his health was gone, and there seemed to be nothing for which to live. The student told him that there was and it was something to live for, and unfolded the plan of salvation. The miserable man listened and there, just a short time after he had tried to take his own life, he surrendered it to Jesus. Everything seemed different, and even though the police came and took him to jail for observation, he did not mind, for he was no longer alone—he had a new Friend, One that will never fail.—*Student News Service.*



WORD FROM AN EVANGELIST

It was good to see the MOODY MONTHLY in so many homes that I visited while in this field (a city in Michigan), and the expression in favor of the magazine would bring joy to anyone's heart.

Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

Matthew the Publican and His Gospel, By Rowland V. Bingham, D.D.

Editorial Book Review

The author of this small but provocative book was the founder and has been the director for the last thirty years or so of the Sudan Interior Mission. For many years Dr. Bingham has also been editor of the *Evangelical Christian*, and director of the famous Canadian Keswick Conferences. The main thesis of this volume is that Matthew "is not a Jewish Gospel any more than the whole Bible is Jewish; . . . that Christ did not come to establish the throne of David or to re-establish the Jewish kingdom, but to set up the kingdom of heaven, and that the gospel of the kingdom is no other than the gospel of grace."

With many things in this book the reviewer heartily agrees. He has always taught that the Great Commission in Matthew 28:16-20 is certainly a part of our Lord's command for the Church in this age. Furthermore, Dr. Bingham has done well to insist that the ethical teachings and the Sermon on the Mount are for believers today as well as for those who enter into the millennial age. Many of us believe the phrase, "the kingdom of God," is to be distinguished from the phrase, "the kingdom of heaven," but there is certainly no heresy in holding that the two are identical, for as even the *Scotfield Reference Bible* plainly says, the two have almost all things in common.

However, we are compelled to differ with Dr. Bingham on a great many points. To begin with, he says that dispensational teachers find it difficult to stop short of Bullingerism, which would make the Epistle to the Hebrews, the four Gospels, the general epistles of James, Peter, and John, to contain Jewish and not Church truth. On the contrary, most of the leading dispensational teachers of Great Britain and this country absolutely repudiate Bullingerism, and not only do they not find it difficult to stop short of such a perverted system of truth, but they are the only ones who are vigorously contending against it today. Dr. Bingham's insinuation here is contradicted by the stubborn facts of the case.

The most widely used and closely followed dispensational work in our country is the *Scotfield Reference Bible*, and all of the seven co-editors of this work have most emphatically repudiated Bullingerism.

It is strange, indeed, to read here that Matthew does not begin his Gospel with the genealogy of Christ, going back to the time of Abraham to prove Christ's Davidic descent, but simply does what Paul did in the Epistle to the Romans, namely, reveals Abraham as the father of the faithful, the uncircumcised as well as the circumcised. Says Dr. Bingham, "Matthew is not bringing in Abraham and David here to prove Christ's title to a throne, he is doing here the exact opposite." Almost no one would accept such an interpretation as this. Nothing is said here about faith, as in Paul's references to Abraham in the Epistle to the Romans. If this genealogy was not to prove Christ's Davidic descent, but our relationship to Abraham by faith, then why drag in all the rest of these names? Most of these persons had nothing whatever to do with the life of faith.

We regret to see Dr. Bingham claiming that in the parable of the leaven, the leaven means the kingdom of heaven (which with Dr. Bingham is the Church), and that here we learn this leaven "has so permeated the nations of the world that while they ignore heaven's King, they have been compelled to submit to certain principles of the kingdom of heaven." I should

like to ask Dr. Bingham what certain principles of the kingdom of heaven Russia and Germany are submitting to today. Greece and Rome could be said to be more submissive to some of the laws than either of these two satanically dominated nations.

Our author believes that the events in the book of Revelation from chapter five on began "to happen in John's day . . . and we are quite sure they have been happening through all the ages since." We should like to ask a question. When did great Babylon fall in the ages that have elapsed since our Lord Jesus Christ was on earth? Furthermore, when did the two witnesses appear who are to be found in these chapters?

Our author, believing the Church will pass through the tribulation period, claims that during the reign of Antichrist "a faithful Church, aided by angelic helpers, will continue the proclamation of a saving message with wonderful results." To support his contention he refers to Revelation 7:9; 14:6, 7; and 18:4, 5. If one will carefully examine these verses, he will fail to discover anything that indicates wonderful results by the preaching of the gospel during the reign of Antichrist. When he writes against the idea that Laodicea is a picture of the last days of the Church, he says, that "neither cold nor hot" must characterize the whole Church universally in the last day is the gloomiest, most pessimistic theory, conceivable, and utterly paralyzing to faith. This is not correct. Thousands of Bible scholars have taught just exactly what Dr. Bingham here condemns, and they have not been pessimistic or gloomy, and instead of paralyzing faith, their teachings have quickened faith. Incidentally, this is exactly the condition of the Church of Christ today. The most terrible characteristic of the Church today is indifference, and that is what this particular letter describes. Call it pessimistic or gloomy—whatever you wish, the fact remains.

We are sorry that Dr. Bingham quibbles over the kind of bread that should be used at the Lord's Supper, insisting it is not the Lord's Supper unless unleavened bread is used. We also regret that Dr. Bingham refuses to believe the early Church looked for the Lord's imminent return. This is contrary to the teachings of all Church historians, and to all the evidence we have, both in the New Testament and in the periods immediately following.

There are many other strange things in this book, but we have pointed out enough to convince the reader that while many of Dr. Bingham's fundamental assertions are correct, the teaching which he draws from these conclusions is in many places erroneous. The book is written with reverence for the Word of God, but with too much bitterness toward those who disagree with its author. A great many groups in our country will be compelled to repudiate the errors found in this volume.

126 pages. 5x7 1/2 inches. Evangelical Publishers, Toronto. 40 cents. W.M.S.

How Christ Bore the Sin of the World, by W. W. Lucas, M.A., LL.M.

The message of this book may be grasped from the contents as presented under the following chapters:

The Sin of the World, The Righteousness of Christ, The Burden of Sin Which Christ Bore, The Special Burdens of Sin Which Christ Suffered in His Death, The Participation of the Three Persons of the Holy

Trinity in Reference to the Burden of Sin, and The Redemption That Is in Christ Jesus.

The aim, according to the author's introduction, is to relate the suffering of Christ caused through sin, and to show that it amounted to the sum total of the sin of the world. While it is to be recognized that not every viewpoint of an author should be endorsed, yet it is a pleasure to commend this book to the Christian public. It will greatly help the Bible teacher and the Christian minister in presenting the truths of redemption.

151 pages. 5 1/2 x 8 1/2 inches. Zondervan Publishing House, Grand Rapids. \$2.00. P.B.F.

Christ Comes to the Jews in South America, by Arthur E. Glass.

The Hebrew Christian Alliance sent Mr. and Mrs. Glass down to the Argentine seven years ago in answer to a great volume of earnest prayer. There was, and is, a large Jewish population down there, and evidently there are many hearts being prepared by the Spirit of the Lord for the coming of the evangel.

The story of what God has wrought through the ministries of His faithful servants, as related in these pages, is one to stir the imagination and quicken the heart. Mr. and Mrs. Glass have been permitted to mix freely with the half million Jews in the Argentine, being everywhere received with marked cordiality. The Jews have listened to the gospel message with interest and reverence. There is an intense hunger for the things of God, and scores have already accepted Christ as Saviour and Lord.

52 pages. 5 1/2 x 7 1/2 inches. Hebrew Christian Alliance, Chicago. 25 cents. W.H.H.†

Science and Truth, by L. Allen Higley, Ph.D., D.Sc.

This is a book for which we have looked and longed for many years. It not only shows that the Bible and true science agree, and that evolution is purely speculation, but it is written by a scientist entirely from the biblical point of view. Instead of attempting to accommodate the Bible to science, Dr. Higley with a thorough understanding of scientific studies makes them conform one and all to the truth of the Word of God. He believes that science is the knowledge of God's creation, its phenomena and laws, fully tested by adequate observation and interpreted by accurate thinking. He finds in the Bible the ultimate cause of the universe, and all that it contains. This includes the cause, time, space, and energy—the basic components of all science. He shows that it is unnecessary for us to interpret the days of Genesis as aeons of time, and that there would be a better understanding of the problems of geology and astronomy if scientists would accept the entrance of sin as the factor which has radically changed the original perfection of the work of the Creator.

Dr. Higley, who for many years was a member of the faculty of Wheaton College, is a thorough student of the Bible as well as a scientist, and his philosophical reasoning, based wholly, as it is, on his loyalty to Scripture, makes his deductions of intrinsic value. Questions and problems follow each chapter, and there is also an index.

287 pages, 5 1/2 x 8 inches, Fleming H. Revell Co., New York. \$2.00. C.H.B.

The Spirit of Finland, by Willis N. Bugbee.

This book is timely because of the attention and admiration that Finland has won from the world since her heroic stand against the unprovoked attack of Russia. The writer and his sister, during two sum-

†Dr. William H. Hockman.

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mers of travel throughout Finland by rail, boat, and bus, were able to gather first-hand information of these remarkable people.

Starting from the Lapp village of Koltakongas, near the Finnish-Norwegian border, they came down the new Arctic highway, visiting the principal points en route, until they had included not only the capital, Helsinki, "the pride of the Finns," but also the second largest city, Viipuri, "the Pittsburgh of Finland," and "the city of culture." Other interesting chapters are devoted to the fairland of Finland, the wealth, and the home of windjammers.

This farthest north republic of the world, which is about three times the size of New York state, publishes more books per capita than any other country in the world. Twelve per cent of its area consists of lakes, and about 70 per cent of the actual land is covered with forest.

An introductory page gives a brief sketch of Finland's history, and nearly fifty photographs and maps, some of them full-page size add much interest.

157 pages. 5¼ x 8 inches. Willis N. Bugbee Co., Syracuse. \$2.00. C.H.B.

Building the Lighthouse, by Robert McNaughton.

This pageant has been prepared to illustrate building Christian life and character. It provides a program taking a little less than an hour to complete, and is particularly suitable for a Sunday School demonstration. It can, however, be acceptably used at a young people's gathering, or any other group assembly of the church. We believe it could be given to advantage as a Children's Day program, since the parts are arranged to be taken by Sunday School pupils. The pamphlet includes the directions for building the lighthouse, around which the program is constructed.

11 pages, 3¼ x 8¼ inches, American Sunday School Union, Philadelphia. 10 cents. C.H.B.

Gospel Songs, by Homer Hammon-tree, Harry D. Loes, and George S. Schuler.

These three members of the music faculty of the Moody Bible Institute are offering fifteen entirely new compositions for choir and chorus work. Some of them can be used effectively as solos and duets. "Wonderful Saviour," by Cornelius Keur, has been prepared as a solo, while "Faith in God," by Harry D. Loes, is arranged for a women's trio. "The Rapture," which was first sung at the recent Founder's Week Conference, is worth the cost of the entire book.

16 pages, 5½ x 8½ inches. Schuler-Runyan, 843 No. Wells St., Chicago. 15 cents; 2 for 25 cents. C.H.B.

African Women, by Sylvia Leith-Ross.

This study of the Ibo people of Nigeria has not been developed as a missionary book, but missions are discussed critically, and we suspect with a lack of penetration, perhaps through the failure to sense the pulse of the human spirit. Writing of Christianity the author says, "The women were content—what would urge them to seek a

new faith? They were not yet sufficiently intellectually developed to doubt their old one, which after all fulfilled their greatest need in reverence for fertility, and they were not yet sufficiently emotionally developed even to know what was meant by a God of love, from what sins a Saviour could redeem them, nor for what sorrow He could comfort them." But apart from its spiritual ineptness, this thoughtful study is interesting and instructive, too. From an anthropological point of view it gives insights of feminine mentality and expression which assist the understanding to hope that the gospel might go far in blessing the Ibo people when once they are fully brought under its sway.

367 pages. 5¼ x 9 inches. Faber & Faber, Ltd., London. \$4.25. J.R.R.

Pastoral Psychiatry, by John Sutherland Bonnell.

This book is from the life of a pastor of a large church and is practical from beginning to end. God's Word is the only foundation on which these personal problems can be settled after facing them actually as they are. There are no fads presented. The author's recognized success is due to his pastoral experience in his office as well as in his pulpit. His training was unique. Without some such preparation as that shown in the first 47 pages, it would be difficult to attempt what is disclosed in the following 180 pages.

Every pastor and Christian worker should study well this book if he is to "rightly divide the word of truth." Inferiority, frustration in plans, alienations, nervous tension, abnormal fears, personal conflicts are problems that can be solved. The doctor, adviser, teacher, friend, minister needs this book for help in such problems. Dr. Bonnell in this book takes you to the consulting room where you can watch him as he works with individuals and assists them in solving their problems as a Christian should do.

237 pages. 5¼ x 8¼ inches. Harper & Brothers, New York. \$2.50. G.S.McC.

The Chaos of Cults, by J. K. Van Baalen.

This is a day when religious cults are spreading. We must be informed on these matters. In this book we find in one concise volume the various cults, speaking for themselves, clearly manifesting their unchristian character. Theosophy, Christian Science, Unity, Baha'ism, Mormonism, Seventh Day Adventism, Russellism, Buchmanism, and Modernism are the cults discussed comprehensively, showing what they teach and also the underlying unity of these systems which are seemingly widely divergent.

In the first chapter the issue is clearly defined and in the last chapter the author gives us the Book and the faith. "God gave us a gold mine with 66 shafts that we may apply our hearts and minds, praying for the illuminating guidance of the Holy Spirit, the primary author of Scripture."

We wish each chapter had closed as the fifth does, "We hold that Baha'ism stands condemned by the Scripture (Matt. 24:24, 26; Col. 1:19)." The selected bibliography of seven pages, including about two hundred books and articles, is excellent.

227 pages. 5¼ x 8¼ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. \$2.00. G.S.McC.

Saved by Your Senses, by Edward VanderJagt.

The message of this booklet is fundamentally sound and is based upon scriptural statements. However, both by the wording of the title, and by the belabored effort of the author to write on the title he has chosen, the emphasis is unwittingly diverted somewhat from the real subject he is presenting.

His real purpose in writing seems to be to emphasize the necessity of faith in Christ, and in Him alone, in order to attain salvation, rather than a superficial consideration of certain means of attaining that salvation.

24 pages. 5¼ x 7½ inches. Fundamental Truth Publishers, Findlay, Ohio. E.S.M.

Menace of Anti-Semitism in America Today, by Frederick Alfred Aston.

The author is the director of the New York Jewish Evangelization Society, and thoroughly familiar with the facts that he presents in this brochure. He not only sets forth the unwarranted basis for the anti-Semitic movement in America, but provides reliable statistics and quotes leading authorities as evidence that the Jews have not conspired for financial or industrial control in America, or have stirred up race conflict between whites and negroes, or made an alliance with Catholics for the control of the public schools.

This pamphlet should be in the hands of every American citizen who is anxious that there should be justice in all our relations with the Jewish people.

12 pages. 6¼ x 9¼ inches. New York Jewish Evangelization Society, New York. 10 cents; \$5.00 per hundred. C.H.B.

The Exploitation of East Africa, by R. Coupland, C.I.E., M.A.

The author of this book is Beit professor of Colonial History in the University of Oxford. The first part of the volume is mainly concerned with the horrors of the Arab slave trade and the persistent British efforts to abolish it. "It began with the Egyptian invasion in 1875-76, devised by Ismail and Gordon, whose letters are printed for the first time. Then follows an account of the British attempt to secure a concession, and of the subsequent 'scrambling' by Belgian, French, and German adventurers."

"The last part of the book gives the first account ever published of the German intrusion into East Africa, and the events which led up to the partition between 1886 and 1890. These chapters are based on hitherto unpublished documents in the Foreign Office records. They give a clear picture of Bismarck's diplomacy, and the methods by which Carl Peters and his comrades acquired the territory which became German East Africa. All this part of the book has a direct bearing on the German claim for the retrocession of Tanganyika."

The period embraced by this historical record is from 1856 to 1890, which is also that of Sir John Kirk's career at Zanzibar. From a British point of view the two are almost identical; and it is mainly from Sir John's remarkable dispatches that the narrative has been built up. With maps and four illustrations reproduced in colotype. 507 pages. 6 x 8¼ inches. Faber and Faber, Ltd., London. \$7.50 net. J.R.R.

Magical Object Messages, by J. B. Maxwell.

The author is a pastor who studied magic for twelve years before entering the ministry, and used his previous training to devise gospel object lessons, which the Lord has been pleased to use. For other Christian workers, he has collected those messages which require easily workable effects and those which embrace the teaching of a definite Bible text. He claims that the reader will find each of the twenty-five tricks to be practical and easily mastered. Fourteen of them are accompanied by an illustration. Fourteen of them suggest special materials, the sources and prices for which are given in the back of the book. The first five effects listed are typical: mystic cord pillars (15 cents), topsy turvy match (50 cents), double handkerchief (75 cents), egg bag (\$1.25), cardboard (\$1.50). Older children will probably be more interested in and receive more benefit from these messages than younger children.

52 pages. 5½ x 8 inches. Greenwood Publishing Co., Greenwood, Ark. \$1.00. L.E.L.

Himnos de la Vida Cristiana.

Few books come to the reviewer's desk which are so easily recommended as this Spanish hymnal. It contains a splendid selection of songs from the catalogues of the various outstanding song publishers. The book is composed of 316 songs and 17 responsive Scripture readings all set in new plates; a really beautifully manufactured songbook which cannot be said of many

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songbooks published in foreign languages. Spanish speaking churches in this country and in Latin America would do well to procure a copy, if only for future reference.

320 pages. 5 1/4 x 8 inches. Christian and Missionary Alliance, New York. 65 cents. G.S.S.

Gipsy Hawkins, by Angus McMillan.

Gipsy John Hawkins was born in a gipsy tent or caravan, and at the early age of ten was separated from his parents to shift for himself as shoeblack and cobbler. While still a youth he was converted and at once had such a concern for the salvation of others, that ere long he became a boy preacher and evangelist. Today his name is a household word in many parts of America as well as in the cities and towns of Great Britain. Thousands in every part of the world have been won for Christ or led into a richer experience of the Christian life through his God-honored ministry.

The book has been prepared by an Edinburgh pastor with the earnest prayer "that it may be a blessing to many and a source of inspiration, especially to young people."

135 pages. 4 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. C.H.B.

Martin Luther, by Elsie Singmaster.

Many biographical sketches of Martin Luther have been published, but it has remained for Miss Singmaster, already known for her splendid biographical sketches to prepare this short, simple narrative. In flowing, yet arresting style the major facts about Luther's life are presented in a concise and popular manner with faithful adherence to authenticated data. A splendid book for adolescents.

138 pages. 4 1/4 x 7 1/4 inches. United Lutheran Publication House, Philadelphia. \$1.00. C.H.B.

Father of 25,000, by Rebecca J. Parker.

In this book Mrs. Parker gives a biographical sketch of her late husband, Arthur Parker. Besides, it gives colorful information of two entirely different spheres of missionary service in India—at Benares, described as "a great fortress of Hinduism," and in Trivandram, capital of Travancore. In both spheres she shared with him the responsibilities of missionary administration. They so endeared themselves to a large number of Indians that they came to be called Appachan and Ammachi—Father and Mother.

In mentioning some visitors to the mission bungalow as "men of exceptional spiritual power," it is strange to see the names of certain outstanding modernists in the list. It makes one wonder as to the quality of the author's discernment of things fundamentally spiritual.

120 pages. Zondervan Publishing House, Grand Rapids. Cloth, \$1.00; paper, 50 cents. J.R.R.

Heralds of Freedom, by L. L. Gwaltney.

This volume is a popular presentation of the story of the Baptist Church. The author attempts to trace the story of the Baptist from the New Testament times to the present, with the special object of setting forth their struggle for religious freedom. It is an interesting and profitable book. While especially of interest to those of the Baptist persuasion, it has an interest for other denominations, since the Baptist Church has been vitally connected with the major evangelical denominations.

143 pages. 5 x 7 1/4 inches. Broadman Press, Nashville. \$1.00. P.B.F.

Assurance of Divine Fellowship, by Clyde L. Breland.

This, as the title suggests, is a study of the First Epistle of John, with the purpose of showing to believers the definite tests by which they may be certain of their salvation. As stated in the introduction, the

author has not attempted to present a critical exegesis of the epistle, but to present its truths in such form as to make them understandable to those interested. The book contains much spiritual food and practical instruction. The author shows deep spiritual insight and gives evidence of personal experience of the things discussed. It is a pleasure to commend the book to those who are seeking help on this great epistle.

Two things have impressed the present reviewer. The first is set forth in these words, "John had discovered God in Christ," and "the believer may know that he has made the discovery of God." The Scriptures quite clearly teach that it is God who has discovered the individual. Christ says, "Ye have not chosen me, but I have chosen you." This would seem to be a trivial matter, but after all, it concerns a profound truth of the Christian faith. The second feature is negative, and has to do primarily with the structure of the epistle. Interest and value in the study of this epistle are greatly enhanced by the grasp of the structure of the writing. It seems that this is required in order to properly appreciate this writing.

294 pages. 5 x 7 1/2 inches. Broadman Press, Nashville. \$1.50. P.B.F.

The Mystery of the East Mountain Temple, by John Bechtel.

An unusually fine story from South China, thoroughly and charmingly native. We are assured that it is based on actual facts, the striking combination of dramatic events constituting a set-up that is seldom equalled. And then, to make the story a real thriller, a native Christian evangelist becomes involved in the plot, first suffering as an innocent victim, and then coming forth in simple triumph in real Daniel fashion. An excellent volume for the Sunday School library. The youngsters will probably not get a chance at it until their elders have finished the reading!

127 pages. 5 1/2 x 7 1/4 inches. Bible Institute Colportage Association, Chicago. \$1.00. W.H.H.†

The Gospel in Korea, by Frederick S. Miller.

More than twenty chapters, each a complete story, setting forth as many different aspects of Korean life, and along with that the working of the gospel of God's grace in heathen hearts and lives. There are many glimpses, also, into the life of the native Church, their spiritual ideals, their faithful testimony, and their courage in the face of threatenings and sufferings. Most books dealing with the Church in Korea are full of lively interest, and this one is no exception. Very excellent for use in missionary meetings, since it can be read a chapter at a time.

183 pages. 5 1/4 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.50. W.H.H.†

Worthy of All Acceptation, by A. Lindsay Glegg and others.

This booklet contains "the addresses delivered at the sixteenth great demonstration, organized by the Bible Testimony Fellowship, in support of the full inspiration of the Bible, at the Royal Albert Hall, on December 6, 1938. A. Lindsay Glegg, Esq., J. P., presiding." The speakers were Miss Mildred Cable, Rev. E. A. Carter, Emperor Haile Selassie, and Rev. F. John Scroggie. The addresses all are in full support of the authority and inspiration of the Bible as the Word of God.

29 pages. 4 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. 20 cents. E.S.M.

The Bible and Wine, by Ferrar Fenton, M.R.A.S., M.C.A.A.

This booklet consists of extracts by Frank Hamilton from the above author's work. It is a strong and clear argument

†Dr. William H. Hockman

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against the use of fermented or intoxicating wine for sacramental, dietary, medicinal, or other purposes by Christian people.

32 pages. 4 1/4 x 7 1/4 inches. Loizeaux Brothers, New York. 10 cents. E.S.M.

One Moment Please, by Raymond B. Druker, D.D.

In the one hundred and twelve brief homilies which this book contains, the author, a minister of the Reformed Church, has passed comments, illustrations and quotations from many sources through the alembic of his mind for the guidance of young people in their Christian life, who will find them generally helpful. However, we note: "Joining the church, confirmation—what does it mean? It means that a great divine power has come into our lives to make us Christian." Anything that obscures regeneration or "the new birth" arouses our suspicion. Too many have been "confirmed" into the church who have not been added to the body of Christ.

112 pages. 4 1/4 x 7 1/4 inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. 75 cents. J.R.R.

Today in Manchuria, or The Young Church in Crisis, by T. Ralph Morton.

A most graphic and stirring account of what has happened to the newly planted Christian Church since the Japanese military party boldly stole that section of China in 1931. What brutal Japanese imperialism has attempted to do there and how the persecuted Church is standing up against fire and sword, is tellingly set forth in these pages.

128 pages. 4 1/4 x 7 1/4 inches. Friendship Press, New York. Paper, 50 cents. W.H.H.†

Bands of Soldiers for War! by Andrew Gih.

This new book by the well known Chinese evangelist is divided into two parts, the first dealing with the activities of the Bethel Bands, and the latter containing fervent messages from Mr. Gih, gleaned from his preaching ministry. Interesting cameos are painted of ten evangelistic groups going out from the Bethel Bible School, Shanghai, to carry the Word of Life to almost every section of their own needy, war-torn country.

120 pages. 5 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. 50 cents. W.H.H.†

The Course of Christian Missions, by William Owen Carver, D.D.

The author, professor of Comparative Religions and Missions in the Southern Baptist Theological Seminary, aims to pre-

(Continued on page 466)

Institute and Alumni

John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, April 1-5, Park Street Congregational Church, Boston, Mass.; April 7, Biblical College, Boone, Iowa; April 14-19, Bethany Collegiate Presbyterian Church, Philadelphia, and National Memorial Baptist Church, Washington, D.C.; April 21-26, Central Presbyterian Church, Detroit, Mich.; April 28-May 3, Covenant Tabernacle Church, Minneapolis, Minn., and First Baptist Church, St. Paul, Minn.

Dr. Harold L. Lundquist, March 28, Buena Memorial Presbyterian Church, Chicago, Ill.; April 29-May 3, Covenant Tabernacle Church, Minneapolis, Minn., and First Baptist Church, St. Paul, Minn.

Dr. Wilbur M. Smith, April 14-19, Bethany Collegiate Presbyterian Church, Philadelphia, Pa., and National Memorial Baptist Church, Washington, D.C.; April 21-26, Knoxville Presbyterian Church, Pittsburgh, Pa.; April 29-May 3, Covenant Tabernacle Church, Minneapolis, Minn., and First Baptist Church, St. Paul, Minn.

Dr. Homer A. Hammontree, April 14-19, Bethany Collegiate Presbyterian Church, Philadelphia, Pa.; April 21-26, Central Presbyterian Church, Detroit, Mich.

W. P. Loveless, April 21, 28, Tenth Presbyterian Church, Philadelphia, Pa.

Ralph E. Stewart, April 29, 30, Freeport Bible Conference, Freeport, Ill.

RECENT SPECIAL SPEAKERS

William M. Robertson, pastor, Metropolitan Tabernacle, Vancouver, B.C., Canada; William Troup, pastor, Evangelical Reformed Church, Akron, Ohio; R. A. Bosshardt, missionary, China Inland Mission, Kweichow, China; J. A. Cave, Greenville, S.C.; Dr. Stacey L. Roberts, Presbyterian missionary from Korea; J. R. Hastings, American Sunday School Union; W. A. Ross, Mid-Missions, South America; Mary Haas, Sudan Interior Mission; Dr. Harry Strachan, Director, Latin America Mission; W. J. Guilding, Africa Inland Mission.

FROM FIELDS AFAR

Gertrude Bowyer '10, of the Africa Inland Mission, writes from Shinyanga, Tanganyika Territory, East Africa, of a women's conference entirely thought out and wrought out by African women. Between four and five hundred women attended every service. At the after services 146 women were dealt with, some finding Christ as Saviour, and others seeking restorative forgiveness. All expenses were met and every attendant was

cared for, each of the white households received a gift of fresh beef, and nine shillings remained for the disposition of which the women asked counsel of the Lord. Truly Africa is discovering its potential power, but such a record of achievement by African women is an idea to conjure with.

Leola Barnum '34, in a letter dated in "Mid-Indian Ocean," describes in large part her long and dangerous voyage to India. Subsequently, she wrote that just sixty days after leaving America she arrived at Calcutta, and thence to her desired haven, the mission station, where she was accorded a warm welcome.

Lena Gerber '11, located at Tsaochowfu, China, reports a recent addition of fifty-two to the membership of the native Church, which she says brings the number of baptisms within the year up to 130. She and her associate have opened a mission school where they teach the Bible and Christian hymns. They have had the inestimable privilege of ministering the gospel to 10,000 hearers.

Mrs. Edwin Cozzens (Lucia Hammond '15), has written a missionary narrative of pith and point from Elat, Cameroun, West Africa, which appears in the February, 1940, issue of *Women and Missions*, published by the Woman's Committee of the Board of Missions of the Presbyterian Church in the U. S. A. It is clear-sighted as to the remedy for sin, and the method needed to bring that remedy into cohesion with human need. Not only that, but it records glorious achievement, showing both that the remedy and the method of applying it are highly effective in African hands.

Arthur Jensen '20, and Mrs. Jensen (Fannie Andrews '20), write from F. M. B. S., Mhlotseni, Swaziland, South Africa, of many things, but the following is of peculiar interest: "A recent South Africa newspaper quotes the acting paramount chief of the Zulus as saying, 'I now address myself to all Bantu ministers of all congregations and to believers in Christian teaching. Let us all go down on our knees before the King of kings and pray for the descendant of Queen Victoria, and for those who help him, that he may be encompassed by strength from the Almighty, and that all his armed hosts may be prospered by Him.'" Chief Myshiyeni is a professing Christian, and the husband of one wife in a country where polygamy is common.

Florence Gorski '35, Santiago, Chiquitos, Bolivia, S. A., teaches in a school of fifty pupils, mostly Christians; to the latter number fifteen were added recently; and 811 Scripture portions were memorized. Manual arts and the rudiments of music are among the subjects taught. Commencement exercises were enlivened by a "rhythm band."

Mary Milk '11, missionary evangelist, writes from Port Au Prince, Haiti, W. I., that poverty and rags abound among the

Creole and French speaking inhabitants of the island, many of whom cannot read or write. "But in the midst of Voodoo, ritual and superstition, the truth that sets men free is working wonders. There are some sound, and even glorious conversions. Some two thousand wait to be baptized, but must first have money to be married, which takes a long time—in some cases as long as five years." She requests prayer for the outpouring of God's Spirit upon "dark Haiti."

Of the thirty-six missionaries of the Latin America Mission, Inc., twelve are former students of the Institute.

Verne D. Roberts '19, deputy director of the Bolivian Indian Mission, Bolivia, S. A., is now on furlough at West Falls Church, Va., for thorough medical treatment, change of climate and environment and rest, in the hope of regaining his health and vigor.

Lucilda A. Newton '32, after a period of hospitalization, is back at her station at Kijima, Tanganyika Territory, East Africa, glad to return to the schoolroom and other responsible mission duties.

Frances M. Ketter, R.N. '36, is busily engaged in the Puunene Hospital, on a sugar cane plantation, Maui, Hawaii, where she is in charge of Japanese nurses, who use pidgin English, affording much amusement and also confusion.

THE 1940 ARCH

Former students will be interested to know that the third issue of the *Arch*, the Institute yearbook, is now being compiled and will appear about July 15. It will contain, in addition to pictures and write-ups of the three graduating classes of the school year 1939-40, views of all phases of student life, presented in a novel manner. Composed almost exclusively of pictures, the captions are written in the first person as if the story were told by a typical student. Copies will be sent by mail for \$1.60 to interested friends, the staff announcements, provided orders accompanied by payment are sent by April 30. The *Arch* may be addressed in care of the Institute.

STUDENTS OF OTHER DAYS

Regular class work began January 12, 1940, at the newly organized Bible Institute of Des Moines (Iowa). Sessions are held every Friday night at the local Y.M.C.A. A curriculum of six subjects is offered to a body of 248 students. Ernest L. Dotson is president of the board, and Rev. A. W. Winkelman is dean of the school. A. D. Mohr '20, L. P. Cassel '13, and Ann Benson '27, all graduates of the Moody Bible Institute, are members of the faculty. And thus does the Institute extend its influence!

Gertrude I. Dixon '38, and Edna Mae Borders '36, are members of the Tebo Gospel Party. The former is serving in lieu of Nadina Leonard '36, instrumental-

Moody Monthly

ist and soloist, resigned; and the latter as instrumentalist and young people's worker.

Fern Hughell '38, and Zelma Bauman '38, report encouragement from 801 Quentin Road, Brooklyn, N. Y., from where as a base they itinerate in quest of "the lost sheep of the house of Israel."

Thomas C. Fletcher '37, after serving the Epiphany Baptist Church, Chicago, for four years, became pastor of the Utica, Ill., Baptist Church, December 1, 1939.

Kenneth O. Bouton '36, has become pastor of the Port Norris (N. J.) Baptist Church.

Robert Cook '30, pastor of LaSalle (Ill.) Baptist Church, is the new president of the Illinois Bible Fellowship.

An approximate school year record on the borders of North Carolina and Georgia by Edwin Youmans '31, indicates that "the children from the fourth grade upward through high school, memorized about 16,625 Bible verses and were given 1,000 Gospels of John, 360 New Testaments, 32 colportage books and 20 Bibles." He is teaching choruses in nearly all of the seventy-five schools which he visits, and in one district he conducts a Bible class. His address is Chauga Heights, Westminster, S. C.

Herbert Lockyer, Jr. '39, is now assistant pastor at the Lorimer Baptist Church, Chicago, Ill.

Arnold H. Kehrl '19, pastor of Beulah Baptist Church, Detroit, Mich., reports a building debt reduction from \$28,500 on December 1, 1937, to \$8,500 by December 1, 1939. This church carries on an aggressive evangelistic and Bible teaching campaign.

E. F. Austin '25, has left the First Baptist Church, Eldorado, Kan., to take the First Church, Richmond, Calif.

BORN

To Glenn T. Moore '37, and Mrs. Moore (Evelyn R. Snodgrass '36), a son, Larry John, Dec. 10, 1939, at Barre, Vt.

To Nils E. Jacobson and Mrs. Jacobson (Alta Muriel Wilson '34), a son, Arthur Eugene, Dec. 4, 1939, at Elat, Ebolowa, Cameroun, Africa.

To Earl Atnip '38, and Mrs. Atnip (Lois Kirk '36), a daughter, Cora Anne, Nov. 2, 1939, at Delano, Calif.

To Frederick P. Billings '40, and Mrs. Billings (Helen E. Johnson '37), a son, Frederick Perry, Jr., July 26, 1939, at Chicago, Ill.

To Austin Eberle '34, and Mrs. Eberle, a daughter, Marilyn Ruth, Feb. 3, at Edgewood, Iowa.

To Merold E. Westphal '29, and Mrs. Westphal (Florence Bleeker '29), a son, Merold E., Jr., Feb. 7, at Evansville, Ind.

To Raymond E. Reich '35, and Mrs. Reich, a daughter, Mina Earl, Feb. 10, at Evansville, Ind.

To W. Herbert Scott '36, and Mrs. Scott (E. Pauline Mauch '35), a son, George Leyburn, Dec. 26, 1939, at Danville, W. Va.

To Herbert W. Cassel and Mrs. Cassel (Doris A. Myers '31), a daughter, Janet Sue, Jan. 19, at Jutiapa, Guatemala.

To Warren E. Hoffman and Mrs. Hoffman (Gertrude Titus '35), a daughter, Elizabeth Jean, Nov. 27, 1939, at Hartford, Conn.

To Paul Fred Metzler '21, and Mrs.

Metzler, a son, Etienne Paul, Nov. 17, 1939, at Fort Archambault, Tchad, French Equatorial Africa.

MARRIED

John Catalino '39, and Ruth A. Rogers '38, Oct. 4, 1939, at Charleston, W. Va.

Ernesto S. Singson '38, and Maria Florendo, Nov. 18, 1939, at Manila, Philippine Islands.

Leonard S. Mann '36, and Eunice E. Granat '36, Nov. 22, 1939, at Chicago, Ill.

Martin D. Strolle '39, and Florence R. Hulbert '39, Jan. 13, 1940, at Homer, N. Y.

Frank Brower '37, and Irene Roberts '39, June 25, 1939, at Owensville, Ind.

AT REST

Addie Whitlock Hale '35, died in Meriden, Conn., on Jan. 16.

L. Irene Entrekin '30, died in Shamokin (Pa.) Hospital, Feb. 8. For the past few years Miss Entrekin was engaged in evangelistic work and appeared at various camp meetings and several churches in different sections of the state. Active in many phases of religious work at Trinity United Evangelical Church, Shamokin, she was a member of the senior choir, director of the junior choir, and teacher of a young women's Bible class. She was also president of the Northumberland County Christian Endeavor Union.

Lucile F. Donaldson '15, a Presbyterian missionary home on furlough from Weih-sien, Shantung, China, died Jan. 5 at Clifton Springs Sanitarium, N. Y. She had been in China since 1917. Rural evangelism among women carried her fearlessly into many difficult country places where her work was truly inspiring. In addition to her Institute training, she was a graduate of Boston Normal School.

Funeral services for J. F. Bowerman '99, were held Jan. 27 at the Bellevue (Mich.) Methodist Church, of which he was a former pastor. He was 67 years old.

Harry Taylor '97, died at the Penny Farms, Fla., Dec. 29, 1939. He was well known throughout the New England States and Canada, where he conducted evangelistic meetings. He retired from the ministry six years ago, and was seventy-five years old at his death.

Dr. Samuel K. Mosiman '97, at the age of seventy-two passed away at Bluffton, Ohio, Jan. 25. He was president emeritus of Bluffton College which he built, and a leading Mennonite church educator for more than a quarter of a century. Dr. Mosiman received his A.B. and A.M. degrees from Wittenberg College, Springfield, Ohio. At McCormick Theological Seminary of Chicago he won the Hebrew entrance prize and the Hattie F. McCormick Hebrew scholarship award of \$2000 at graduation, and an A.B. degree. Later he attended the University at Halle-Wittenberg, Germany, where he received his Ph.D. degree for studies in Hebrew, Aramaic, Syriac, and Arabic. Wittenberg conferred the Litt.D. degree in 1920, and Bluffton College the LL.D. degree in 1939. He was a member of several learned societies, traveled widely here and abroad, and contributed learned articles to various publications, including the *International Bible Encyclopaedia*.

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Loveliest of trees, the cherry now
Is hung with bloom along the bough,

And stands along the woodland ride
Wearing white for Whitsuntide.

About the meadow I will go
To see the cherry hung with snow.

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Book Notices

(Continued from page 463)

sent in this volume the facts of missionary progress in succinct, yet comprehensive form, in their relation to history.

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In this revised edition needed corrections and modifications have been made. 320 pages. 5 x 8 1/2 inches. Fleming H. Revell Company, New York. \$3.00. J.R.R.

Lift Up Your Hearts, by W. Russell Bowie, D.D.

The author has given us the rhetoric of prayer in worthy specimens designed for personal and group worship. Surely any devout worshiper may learn something from it, but meanwhile the passion of inarticulate prayer lies in the depths of the regenerated soul (Rom. 8:26, 27).

119 pages. 4 x 6 1/4 inches. Macmillan Company, New York. \$1.25. J.R.R.

Grace and Truth, by J. F. Strombeck.

This book does not attempt to give an exhaustive treatment of the fourth Gospel, but rather to point out how its reading is a development of the words in the opening chapter, "Grace and truth came by Jesus Christ." This it does admirably, and the devout reader, looking for spiritual

food rather than for a critical exegesis, will not be disappointed.

However, we think that the sharp distinction drawn in the introduction between the Synoptic Gospels and that according to John is, to say the least, an overstatement. That the message of grace and truth is not found in the first three Gospels cannot be maintained in the light of Matthew 11 with that golden word, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and in the light of the incidents recorded by Luke, such as the conversion of the street walker in chapter 7, the conversion of the dying thief, and the parables of grace, such as those of the Good Samaritan, the Great Supper, and of the Prodigal Son.

160 pages. 5 1/4 x 7 inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. \$1.00. M.I.R.

Palestine Calling, by W. M. Christie, D.D.

The author is not a traveler, but an inhabitant of Palestine, and writes from constant and intimate association with the country. In addition he has made a thorough study of Jewish rabbinical literature, enabling him to illumine much that was obscure, and to make difficulties disappear in the light of the fresh information gleaned from sources that are quite inaccessible to the general reader.

Some of the chapters have appeared as contributions in *The British Weekly*, *The Christian*, *The Life of Faith*, *The Expository Times*, *The Pioneer*, and *The Missionary Herald*.

While there are many books published on Palestine these days, here is something fresh and unique. The able discussion of the question, "Was the crucifixion on Friday?" would alone be worth the price of the book.

207 pages. 5 1/2 x 8 1/2 inches. Pickering & Inglis, London. \$2.00. C.H.B.

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YOUNG PEOPLE'S HOUR UNCOVERS TALENT

Listeners to the Saturday Young People's Hour proved themselves adept sermon reporters in a recent contest sponsored by W-M-B-I in which they submitted written reports of sermons heard during January. The reports, limited to four hundred words, were judged as to interestingness of content, rather than literary style or appearance of the manuscript. Prizes were awarded to five winners in each of two different age groups: one up to fifteen years of age, and the other sixteen to twenty-five. Winners in the first group were Marjorie Zehr, Normal, Ill.; Hudson Andrew Brower, Jenison, Mich.; Margaret Schuppe, Fond du Lac, Wis.; Helen Griffith, Middleville, Mich.; and Gloria Norris, Elmhurst, Ill. In the second group, winners were: Gerit Jager, Evergreen Park, Ill.; Helen Ruth Brown, Pekin, Ill.; Aina Granstrom, Evanston, Ill.; Catherine Gluck, Aurora, Ill.; and Kathryn Mates, Belmont, Wis.

Another interesting project in progress on the Young People's Hour is the bi-weekly song commission, in which one or more members of the studio group are commissioned to write the words

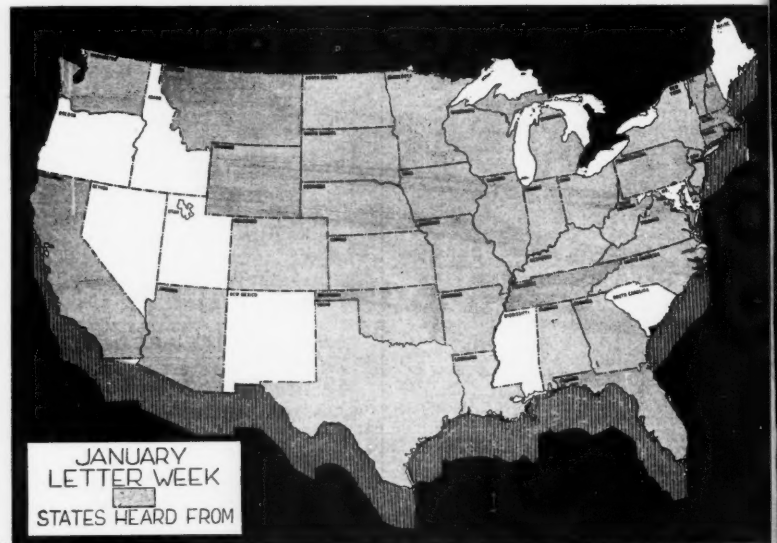
and music of a new chorus. It is expected that these original compositions will appear in a new collection of songs and choruses soon to be published.

Listeners to the W-M-B-I Tract League broadcast, heard each Tuesday at 4:15, will be able to secure a supply of tracts for summer distribution as a result of a new plan introduced last month. Each Tuesday during March and April a W-M-B-I Tract-of-the-Week is reviewed and offered to listeners at a nominal cost.

RECORD LETTER WEEK

With a total of more than 30,000 pieces of mail, Letter Week for 1940 surpassed all former records and testified to the ever-widening influence of the Institute station. More than thirty states and several Canadian provinces are represented in the count, which includes letters from men and women in all walks of life. The dominant note in each letter received is one of praise to God for His goodness expressed in and through the ministry of W-M-B-I.

"I am a busy housewife and cannot get out much, so I keep tuned to W-M-B-I as much as I can. The sweet music and inspiring messages seem to make work lighter and keep me closer to God."



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MONTHLY PROGRAM OF STATION W-M-B-I

Sundays, April, 7, 14, 21, 28

11:00 A.M.—Grace Notes
11:15 A.M.—Morning Meditation
11:30 A.M.—Sanctuary
11:45 A.M.—Moody Church
12:30 P.M.—Organ Recital
1:00 P.M.—Missionary Echoes
1:15 P.M.—Melody and Message
1:30 P.M.—Guest Musical Program
2:00 P.M.—Round Table
2:15 P.M.—Unison Choir

Mondays, April 1, 8, 15, 22, 29

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Shut-In Program
12:00 M.—Midday Hour
3:00 P.M.—Bible Study
3:30 P.M.—Songs of the Gospel
3:40 P.M.—Gospel in Print
4:00 P.M.—"Dr. Quiz"
4:30 P.M.—Wonderful Words
4:45 P.M.—Message
5:00 P.M.—Child Evangelism Fellowship
5:15 P.M.—String Ensemble
5:30 P.M.—Decision Time
5:45 P.M.—Gallien Male Quartette
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Sunset Music

Tuesdays, April 2, 9, 16, 23, 30

6:00 A.M.—Sunrise Songs

7:00 A.M.—Morning Worship

10:30 A.M.—Radio Sketches with Song
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—The Dean's Quarter Hour
3:15 P.M.—Institute Students on the Air
3:30 P.M.—Headlines and Highlights
3:45 P.M.—Golden Nuggets
4:00 P.M.—Hymns from the Chapel
4:15 P.M.—Tract League
4:30 P.M.—Foreign Language

Wednesdays, April 3, 10, 17, 24

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Home Hour
11:10 A.M.—Chorus Time
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Hymns You Love to Sing
3:45 P.M.—Question Hour
4:15 P.M.—Light for Weary Hearts
4:45 P.M.—Storytime for Boys and Girls
5:15 P.M.—String Ensemble
5:30 P.M.—Glory Moments
5:45 P.M.—Musings at Twilight
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Sunset Music

Thursdays, April 4, 11, 18, 25

6:00 A.M.—Sunrise Songs

Central Standard Time

7:00 A.M.—Morning Worship

10:30 A.M.—Music Faculty Program
10:45 A.M.—Echoes from the Mission Fields
11:15 A.M.—Missionary Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Birthday Program
4:30 P.M.—Scandinavian Period

Fridays, April 5, 12, 19, 26

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Pastor's Hour
11:00 A.M.—Friday Morning Songsters
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Keyboard Harmonies
3:45 P.M.—International Sunday School Lesson
4:15 P.M.—Devotional Music
4:30 P.M.—Hebrew Christian Broadcast
4:45 P.M.—Novachord
5:00 P.M.—Trophies of Grace
5:15 P.M.—String Ensemble
5:30 P.M.—Message
5:45 P.M.—Hymns from the Chapel
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Sunset Music
1:00 A.M.—"Midnight Hour"

Saturdays, April 6, 13, 20, 27

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—K.Y.B. Club
11:15 A.M.—Teen-Age Bible Study
11:30 A.M.—Church School Period
12:00 M.—Young People's Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Strings and Voices
4:00 P.M.—Message
4:15 P.M.—Novachord
4:30 P.M.—Foreign Language Period



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